

A GLOSSARY OF TECHNICAL TERMS  
IN THE COMMENTARIES OF

ŚAṆKARA, RĀMĀNUJA  
AND MADHVA

— ON THE —

BRAHMA - SŪTRAS



P A R T   T W O

K .   J A Y A M M A L

*A Glossary of Technical Terms in the Commentaries of Śaṅkara, Rāmānuja and Madhva on the Brahma-Sūtras—Part II: (Consonants)* is a compilation of the meaning and interpretations of important technical terms found in the commentaries of the three eminent ācāryas on the *Brahma-sūtras*, which represent the three main trends in the understanding of *Vedānta*. The aim of this work is to explicate the essential meaning and subtle distinction among these technical terms from the view point of individual doctrines and contexts. It presents the terms both in the *devanāgarī* script and Roman transliteration arranged in alphabetical order. Reference is made to the chapter, section, number of the *sūtra*, and the respective page. In addition to these, explanations found in important sub-commentaries are also presented wherever necessary.

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ŚANKARA, RĀMĀNUJA AND MADHVA  
ON THE BRAHMA-SŪTRAS

Part Two

K. JAYAMMAL

INDIAN COUNCIL OF PHILOSOPHICAL RESEARCH  
NEW DELHI





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ŚAṆKARA, RĀMĀNUJA AND MADHVA  
ON THE BRAHMA-SŪTRAS

Part Two

**First Published 1998**

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**Published by Member Secretary for  
INDIAN COUNCIL OF PHILOSOPHICAL RESEARCH  
Rajendra Bhavan (Fourth Floor), 210 Deen Dayal Upadhyaya Marg  
New Delhi 110 002**

**Distributed by  
INDIAN BOOK CENTRE  
40/5 Shakti Nagar, Delhi 110 007**

**ISBN: 81-85636-36-2**

**Laser Typeset by  
Quick Prints, New Delhi 110 017**

**Printed in India  
at Chaman Offset Printers, Suiwalan, Delhi 110 006**

DEDICATED TO

My Revered Teacher

BHĀṢYA-BHĀVAJÑA BRAHMAŚRĪ V.R. KALYANASUNDARA SASTRIGAL.

who has been a perennial source of inspiration and  
guidance in my acquisition of Vedāntic knowledge

# Preface

This monograph attempts to present in a systematic and synoptic way the technical terms which occur in the three principal commentaries of Śaṅkara, Rāmānuja and Madhva on the *Brahma-sūtras*. The main purpose of this volume is to explicate the main imports and subtle distinctions of these three main schools, considering each one individually in its own light and in its own context. In this objective attempt, no trace of bias may be detected, as each school is given its due importance, in its own traditional background.

This book – a compilation of Consonants is a companion to Part I. Part I consists of Vowels and has already been published by the Indian Council of Philosophical Research in 1997. It is probably for the first time that an attempt is made to present the technical terms along with their meanings and interpretations delineating the fundamental doctrines of the three illustrious commentators Śaṅkara, Rāmānuja and Madhva on the *Brahma-sūtras*. In some instances, important details found in the sub-commentaries on the respective texts are also provided so as to make the import as complete and authoritative as possible. Works exclusively devoted to individual systems are already known to the world of scholars, e.g. A Word Index to Śaṅkara's *Brahmasūtrabhāṣya* in two volumes; the *Vīṣṭīdvanitakośa* in three volumes.

It is hoped that this volume serves as an important reference book for scholars working in these three important Vedāntic schools, more so, for those working on a comparative basis. It is also hoped that the original commentaries and the *Brahma-sūtra* can easily be followed with the aid of the present work.

Since all the three commentators very often refer to the concepts of other schools of thought like Sāṅkhya, Nyāya, Vaiśeṣika etc., for a systematic analysis and refutation, all these concepts are also presented in this volume for a fuller comprehension of those systems. On the whole, this volume offers, it is believed, a panoramic view of the basic tenets and concepts of many important schools of philosophy, which have enriched the Vedāntic philosophy.

I offer my grateful thanks to Professor Dr. Venkatachalam, Chariman, ICPR, New Delhi for including this book in the list of their publications.

I wish to express my heartfelt gratitude to Professor Dr. Ashok Vohra, Member Secretary, ICPR, New Delhi for the kind interest he has evinced to bring out this volume.

I am immensely grateful to Dr. T.S. Devadoss, Former Director, Radhakrishnan Institute for Advanced Study in Philosophy, University of Madras, for his initiative and encouragement.

I record my reverential gratitude to my esteemed teacher *Bhāṣyabhāvajña Brahmasī* Varahoora Kalyanasundara Śāstrigal, former Professor of *Vedānta*, Vivekananda College, Madras. I had the good fortune of studying the whole text of Śaṅkara's *Brahmasūtrabhāṣya* with him.

I am gratefully indebted to Dr. M. Narasimhachary, Professor and Head of the Department of Vaishnavism, University of Madras, under whom I made the study of the text of Rāmānuja's *Śrībhāṣya* with Sudarśanasūri's *Śrutaprakāśikā*. I thank him for having made necessary improvements and modifications in this study. He has also gone through the entire material in several stages and offered valuable suggestions.

I express my deep sense of gratitude to *Vidyāratna* Pandit Śrī V. Nagaraja Sarma who taught me the text of Madhva's *Brahma-sūtra-bhāṣya* with Jayatīrtha's *Tattvaprukāśikā*.

I am thankful to Dr. Ms. Mercy Helen, Programme Officer, ICPR, New Delhi for the great help she has rendered in publishing this volume.

I wish to express my heartfelt gratitude to the Indian Council of Philosophical Research, New Delhi, for publishing the present volume. I am thankful to the authorities of the University Grants Commission, New Delhi for having awarded Research Associateship to me from 1993. I also thank the authorities of the University of Madras for permitting me to do research at the Radhakrishnan Institute for Advanced Study in Philosophy and express my gratitude to all the members of the faculty of the Department.

K. JAYAMMAL



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# Guidelines followed in this Volume

This volume consists of the consonants from 'ka' (क) to 'ha' (ह). The number of technical terms presented in this volume is about 1610. Although certain words used in common parlance cannot be called technical terms in the strict sense of the term, still they attain new dimensions of meaning when interpreted by the great *ācāryas*. e.g., *atah*, *atha*, etc. The *sūtras* are split in accordance with the commentator's interpretation.

All the terms are arranged in an alphabetical order. In addition to the meaning and the interpretation of these three commentators, explanations found in important sub-commentaries are also presented wherever necessary. For Śaṅkara, Padmapāda's '*Pañcapādikā*' and Vācaspatimiśra's '*Bhāmali*'; for Rāmānuja, Sudarśanasūri's '*Śrūta-prakāśikā*' and for Madhva, Jayatīrtha's '*Tattvaprahāṣikā*' and Rāghavendraūrtha's '*Bhāvadīpa*' are consulted. The editions used for the present work are as follows:

1. ŚAṆKARA: *Brahmasūtra-bhāṣya*, *Śrīśaṅkara-granthāvali*, vol. VII (Samata Books, Madras, 1983)
2. RĀMĀNUJA: *Śrībhāṣya* with *Śrūtaprahāṣikā* of Sudarśanasūri, Vols I and II edited by Sri Uttamur T. Viraraghavacarya (Sri Visishtadvaita Pracharini Sabha, Madras, 1989)
3. MADHVĀCĀRYA: *Brahma-sūtra-bhāṣya* with *Tattvaprahāṣikā* of Śrī Jayatīrtha and *Bhāvadīpa* of Rāghavendraūrtha, edited by R.S. Panchamuki, chs. I, II, III and IV (Karnataka Historical Research Society, Dharwad, 1980 and 1981)

The editions chosen for the sub-commentaries are:

1. PADMAPĀDA ĀCĀRYA: *Pañcapādikā*, edited with translation by T.R. Srinivasan, (Bhavani Book Centre, Madras, 1989)
2. SHASTRI, J.L.: *Brahma-sūtra Śaṅkarabhāṣyam* with the commentaries *Bhāṣyaratnaprabhā* of Govindānanda, *Bhāmali* of Vācaspatimiśra and *Nyāyanirnaya* of Ānandagiri (Motilal Banarsidass, New Delhi, 1980)

As regards translation, the following editions are closely followed:

1. ŚAṆKARA: *Brahma-sūtra-bhāṣya*, translated by Swami Gambhirananda (Advaita Asrama, Calcutta, 1972)
2. RĀMĀNUJA: Commentary on the *Vedānta Sūtras*, translated by George Thibaut, The Sacred Books of the East; Vol. XLVIII (Motilal Banarsidass, Delhi, 1962)
3. RĀMĀNUJA: *Śrībhāṣya*, translated by M. Rangacharya and M.B. Varadaraja Aiyengar, vols. I, II and III (The Educational Publishing Co., Madras 1964, 1965)
4. MADHVĀCĀRYA: Commentary on the *Vedānta Sūtras*, translated by S. Subha Rao (Minerva Press, Madras 1904)
5. VĀCASPATI: The *Bhāmali* (*Catuḥsūtrī*), edited with English translation by S.S. Suryanarayana Sastri and C. Kunhan Raja (Theosophical Publishing House, Madras, 1933)

1. A term is first given in *Devanāgarī* followed by its transliteration. Meaning of the term is also given. References to the chapter, *pāda*, number of the *sūtra* and page number occurring in Śaṅkara's commentary are presented first. The initial and final words of the explanatory statements are quoted with proper references. Then follows the interpretation of Śaṅkara for the term; wherever necessary, for some terms, the interpretation of the sub-commentator is also given. Śaṅkara's explanation is followed by those of Rāmānuja and Madhva on the same lines.

2. In a majority of cases the technical terms found in the commentaries are presented in their stem forms, omitting the inflections.

For example, the stem कपूयचरण (*kapūyacaraṇa*) alone is given, while it occurs in the text as कपूयचरणाः (*kapūyacaraṇāḥ*). But when the terms are the exact quotations of aphorisms, they are given as they are without omitting the inflections. E.g. करणवत् (*kaṇavat*)

3. Against the occurrence of each term there will be two sets of numerals.

For example, के ब्रह्म *kaṁ Brahma* Ś.I.ii.15 (114)

R.I.ii.16 (I.311)

M.I.ii.15 (I.194)

The three numerals in the first set indicate the number of the chapter (*adhyāya*), *pāda* and aphorism respectively. In the second set, since Śaṅkara's commentary is published in a single volume, only the page number is given. Rāmānuja's commentary is in two volumes, whereas Madhva's is in four volumes. So, in the second set of numerals, the volume number and page number are indicated for these two commentaries. Thus के ब्रह्म (*kaṁ Brahma*) occurs in Śaṅkara's commentary, in *Adhyāya I, Pāda ii* and *sūtra 15* on page 114; in Rāmānuja's commentary in *Adhyāya I, pāda ii* and *sūtra 16* on page 311 of the first volume, and in Madhva's commentary, in *Adhyāya I, Pāda ii* and *sūtra 15* on page 194 of the first volume.

4. In the first volume of Rāmānuja's *Śrībhāṣya* there are two sub-sections (*samputas*). The first subsection covers pages 1-256. The second sub-section is numbered afresh from 1 onwards and it ends with page 350. The reference to the sub-section has been made in this Glossary, only for the first aphorism.

For example, चातुर्मास्य (*cāturmāsyā*) R.I.i.1 (ii) (I.88)

Thus चातुर्मास्य (*cāturmāsyā*) must be understood as occurring in *Adhyāya I, Pāda i, sūtra 1*, section ii on page 88 in the first volume.

## List of Abbreviations I

J	–	Jayatīrtha
M	–	Madhva
P	–	Padmapāda
R	–	Rāmānuja
Rg	–	Rāghavendratīrtha
Ś	–	Śaṅkara
S.S	–	Sudarśanasūri
V.M.	–	Vācaspatimiśra

## List of Abbreviations II

Ai.	Aitareya Upaniṣad
Ai.Ā.	Aitareya Āraṇyaka
Ai.B.	Aitareya Brāhmaṇa
Bh.G.	Bhagavad-gītā
Br.	Bṛhadāraṇyaka Upaniṣad
B.S.	Brahma-Sūtra
Ch.	Chāndogya Upaniṣad
G.D.S.	Gautama Dharma-Sūtra
Iś.	Iśāvāsya Upaniṣad
Jā.	Jābāla Upaniṣad
Jai.Sū.	Jaimini-sūtra
Ka.	Kaṭha Upaniṣad
Kau.	Kauṣītaki Upaniṣad
Mu.	Muṇḍaka Upaniṣad
Pā.Sū.	Pāṇini-sūtra
Pr.	Praśna Upaniṣad
Ṛ.V.	Ṛg-Veda
Ś.B.	Śatapatha Brāhmaṇa
Śv.	Śvetāśvatara Upaniṣad
Tai.	Taittirīya Upaniṣad
Tai. Ā.	Taittirīya Āraṇyaka
Tai. Br.	Taittirīya Brāhmaṇa
Tai.S.	Taittirīya Saṃhitā
V.P.	Viṣṇu Purāṇa



# Table of Transliteration

अ a	आ ā	इ i	ई ī	
उ u	ऊ ū	ऋ ṛ	ॠ ṝ	
ए e	ऐ ai	ओ o		
औ au	अं aṁ	अः aḥ		
क k	ख kh	ग g	घ gh	ङ ṅ
च c	छ ch	ज j	झ jh	ञ ñ
ट ṭ	ठ ṭh	ड ḍ	ढ ḍh	ण ṇ
त t	थ th	द d	ध dh	न n
प p	फ ph	ब b	भ bh	म m
य y	र r	ल l	व v	
ऌ ḷ	ॡ ḹ	स् s	ह h	
ळ ḹ	क्ष kṣ	त्र tr	ज्ञ jñ	

## Part Two

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कं ब्रह्म - होता

*Kaṁ Brahma - Hotā*

के ब्रह्म *Kaṁ Brahma*—bliss is Brahman

Ś.I.ii.15(114)

R.I.ii.16(I.311)

M.I.ii.15(I.194)

कगति *Kagati*—conducting towards Brahman

M.I.ii.16 (I.196)

*Kagatiriti* . . . . . (J.197)

*Kagati* is 'conducting towards Brahman' because of the contextual statement, 'Brahman is Bliss'. Or *Kagati* means the conducting towards to Brahman by *Vāyu* (either to *kānya* Brahman or *para* Brahman) as the case may be.

कणभुक् *Kaṇabhuk*—*Kaṇūda* father of the Vaiśeṣika system

Ś.III.ii.12 (368)

कपिल *Kapila*—(great sage) Kapila

Ś.I.iv.1 (226)

Kapila is the founder of the Sāṅkhya which is also called *Kāpilasmṛti*.

R.I.i.5 (I.176).

कपूयचरण *Kapūyacaraṇa*—man of vicious deeds.

Ś.II.i.8 (538)

R. III. i. 9 (II.415)

M.III.i.10 (III.28)

कप्यास *Kapyāsa*—seat of a monkey

Ś.I.i.20 (64)

(which is pink in colour)

R.I.i.21 (I.238)

locus just opened by the Sun/resting on a stalk/  
that which is in the water.

कप्रत्यय *Kapratyaya*—the suffix 'ka'

M.I.iv.1 (I.345)

*Ka* . . . . . *Kutsane*

The suffix 'ka' in the aphorism (*ānumāṇikam*...etc. *B.S.I.iv.1*) is in the sense of censure.

कमलासनलोक *Kamalāsanaloka*—the world of Brahman

Ś.I.iii.15(170)

*brahmaṇo lokaḥ*—Brahmaloka (the world of Brahman).

कम्पनात् *Kampanāt*—on account of the trembling.

Ś.I.iii.39 (213)

*yadidam* . . . . .

By following the root-meaning of the verb *ejr* which is 'to vibrate' (*kampane*), the aphorism refers to the text, 'All these...' etc. (*Ka. II. iii.2*). In this sentence we hear of some great source of fear that is imminent.

*brūmah*. . . . . (215)

From a consideration of the earlier and following texts, it is Brahman that is dealt with. This power to move the whole universe also fits in only with the Supreme Self but not with mere *prāṇa*.

R.I. iii.40(II.84)

*iti kṛtsnasya* . . . . .

The passages, 'The whole world...', etc. (*Ka. II. 6.2*) declares that the whole world and Agni, Sūrya and so on, abiding within that person of the size of a thumb, tremble from their great fear of Him.

It is declared that there is shaking, that is trembling on account of the fear, as if it were a raised thunderbolt.

It is understood that it is only the Highest Brahman, that can possess this kind of sovereignty that is dreaded by all.

M.I.iii.39 (I.325)

## Ś.II.ii.43 (416)

*yaśmāt . . . . . utpādyate*

Implements like an axe etc., do not originate from the agent of the action (of cutting etc). But according to the Bhāgavatas, from the individual soul called Saṅkarṣaṇa, who is the agent, originates the instrument mind called Pradyumna.

## R.II.ii.40 (II.324)

*Saṅkarṣaṇāt . . . . .*

Out of the agent who is the *jīva*, the instrument which is the mind cannot be produced as stated under the aphorism 'Out of Saṅkarṣaṇa...', etc. (B.S.II.ii.39) (*Prima facie* view)

## M.II.ii.43 (II.114)

Nor is there the instrument of organs for the agent.

*yadi . . . . . kriyate*

Even if a male agent (*Sadāśiva*) is admitted to be the helper (of *Śakti*) the impossibility of origination would still remain unexplained, for the agent would be wanting means or organs and it is not possible that he is of any help to her in the work of creation.

कर्तृत्व *Kartṛtva*—agency

## Ś.I.i.1 (5)

*kriyā . . . . . anupapatteḥ Ś.I.i.4(31)*

Because there is no inherence of activity in the self, agency is unintelligible.

## Ś.I.iii.19 (178)

*yat . . . . . kartṛtva*

Agency is the unreal aspect of the individual being, conjured by ignorance etc.

## Ś.I.iv.26 (272)

*īd . . . . . akuruta*

From the text, "That created..." etc., Self is

stated to be the subject by the term, 'Created by Itself'.

कर्म *karma*—action

## Ś.I.iii.14 (168)

*'īd . . . . . uktvā'*

The *Chāndogya* which states, 'Just as the results of works get exhausted here, so also the results of good works get exhausted in the other world', expresses the finitude of the results of works.

## R.I.ii.2 (I.292)

*kriyate iti karma*

An action is that which is performed.

कर्मकर्तृव्यपदेशाच्च *karmakartṛvyaṇpadeśācca*—and because there is mention of the object and the subject.

## Ś.I.ii.4 (100)

*etam . . . . . yuhtaḥ*

In the passage, 'Departing from here I shall attain this one', by the term, 'this one', the self to be meditated on, as possessed of the qualities of being identified with the mind, is referred to as an object to be attained. The term, 'I shall attain' refers to the embodied being, the meditator, as the agent of the attainment.

## R.I.ii.4 (I.29)

*etam . . . . .*

In the passage, 'After departing...', etc., the Highest Brahman is declared to be the object of attainment and the individual self to be the attainer. Hence it is clearly made out that Brahman is surely different from the attainer.

## M.I.ii.4 (I.168)

*atru . . . . . vyapadeśāt (J.168)*

because of the denotation of the One (Brahman) as the object and (of the individual soul) as the agent.

कर्मकाण्ड *Karmakāṇḍa*—ritual section in the scripture.

Ś.I.i.4 (17)

कर्मचित् *Karmacit*—that which is acquired by *karma*.

Ś.I. ii.21 (126)

worlds etc.

कर्मज *Karmaja*—those that have attained to the state of being gods by virtue of their good actions.

M.IV.iv.19 (IV.116)

कर्मणि *Karmaṇi*—activities like meditation.

Ś.III.ii.25 (602)

R.III.ii.24 (II.442)

*saṁvādhanaṭmake . . . . . abhyāsāt*

intense practice of the religious work that consists of worship.

M.III.ii.26 (III.130)

from the constant and intense practice of devotion etc.

कर्मणि षष्ठी *Karmaṇi ṣaṣṭhi*—Sixth Case (Genitive) used in the sense of an object.

Ś.I.i.1. (7)

*brahmaṇa . . . . . ca*

'Of Brahman' is in the Sixth Case in the sense of object, not in the residuary sense; because what is desired to be known is needed for the desire to know and because of the non-designation of anything else as desired to be known.

*lat . . . . . ṣaṣṭhi (p.349)*

The compound *brahmajijñāsā* should be explained as *brahmaṇaḥ jijñāsā* and the word *brahmaṇaḥ* in the Genitive Case has to be taken as denoting an object (Brahman) itself. This interpretation

incorporates an injunction namely 'tad...*Brahma*' where *Brahman* is directly said to be the object of desire to know.

*ṣaṣṭhi . . . . . vedīṭavyaḥ (V.M.38)*

By showing the Compound to be of the Sixth Case, the explanation of this by earlier commentators as a Fourth Case Compound—*brahmaṇe jijñāsā*, is to be understood as rejected.

R.I.i 1 (I.15)

*yadyapi . . . . . gṛhyate*

In the compound *brahmajijñāsā*, even if the Genitive is taken as expressing relation in general, the objective significance of the Genitive is well established because the desire to know requires an object.

कर्मपथ *Karmapatha*—path of action.

M.III.i.18 (III.44)

*pitṛyāna*—path of the manes.

कर्मयाथात्म्यविज्ञान *karmayāthātmyavijñāna*—the knowledge of the true nature of ritualistic works.

R.I.ii.1 (I.283)

कर्मवश्य *karmavaśya*—One who is subject to the influence of *karma*

R.III.ii.12 (II.436)

(the individual self)

कर्मविचार *Karmavicāra*—enquiry into works

R.I.i.1 (ii) (I.84)

कर्मविद्या *karmavidyā*—knowledge of the rituals.

Ś.I.ii.21 (126)

*aparā ṛgvedādīlakṣaṇā . . . . .*

lower knowledge comprising the *R̥gveda* etc. that is the knowledge of the rituals.



कर्मविधि *Karmavidhi*—injunctions about the rites.

Ś.J.III.19 (178)

कर्मशास्त्र *karmaśāstra*—*Śāstra* which relates to works.

R.I.i.4 (I.146)

कर्मसमुच्चितज्ञान *karmasamuccitajñāna*—knowledge with works added to it.

R.I.i.1 (I.42)

According to Bhāskara final release results from knowledge to which works are added.

कर्माङ्ग *karmāṅga*—subsidiary to a ritual.

Ś.J.I.4 (21)

*darśa . . . . . yujyate* (V.M.186)

In the topic of the *darśapūrṇamāsa*, the glance at the ghee is a purification of the ghee which is an accessory.

कर्माङ्गव्यापश्रय *karmāṅgavyapāśraya*—meditations connected with the accessories of rites.

Ś.III.iii.42 (685)

कर्मानुस्मृतिशब्दविधिभ्यः *karmānuśmṛtiśabdavidhibhyah*—because of the reasons of actions, remembrance, scriptural authority and injunction.

Ś.III.ii.9 (576)

*tathā hi . . . . .*

The selfsame soul alone can awake and none else, because an unfinished action is seen to be resumed. Thus one is seen to take up and finish a work left incomplete on the previous day.

If the person waking up be different, then there should be no memory of what was perceived earlier, which proposition is contrary to what is evident in the recollection, 'I saw this on the previous day'.

From scriptural texts it is known that the selfsame

person wakes up as in the text, 'He comes...', etc. (*Br.IV.iii.16*)

This is also the conclusion that follows from the injunction about rites and meditations; for else these will become useless, since on the supposition of some other soul waking up, the conclusion will be that anyone becomes free as soon as one goes to sleep.

R.III.ii.9 (II.432)

*Karma . . . . .*

Surely, the *karmas* which consist of merit and demerit have been done earlier in his previous births by the person in deep sleep; they have to be enjoyed by that person himself before the rise of the knowledge of truth in him. His recollection of himself is as follows, 'That same myself who was in the deep sleep, that same myself has risen from deep sleep'.

The scriptural statements also show that it is the same person who is both asleep and awake in the text, 'Now the...' etc. (*Ch.VI.10.2*)

Injunctions which are intended for the attainment of final release will be meaningless, if the person in the deep sleep is in the condition of final release.

M.III.ii.9 (III.92)

on account of His being the master of all activity, from *smṛti* and the injunction.

*eṣa . . . . . avadhāraṇāt*

The Lord is declared to be the controller of the soul's activity, as in, 'This Lord...' etc. (*Kau. III.8*)

*pradarsa . . . . . smṛtesca*

*Smṛti* conformingly states, 'And He ...,' etc.

*eṣa . . . . . śrutih*

*Śruti* also says, 'since He...', etc.

*ātmanameva . . . . . vidhiḥ*

And the injunction is, 'Meditate on...', etc. (*Br.III.4.15*)

**कर्माष्टक** *Karmāṣṭaka*—eight kinds of action (according to the Jaina System)

Ś.II.ii.35 (407)

(the soul surrounded by eight kinds of *karma*) They are four *ghāti karmas*, and four *aghāti karmas*. Four *ghāti karmas* are (1) covering knowledge (2) covering vision (3) deluding and (4) screening. Four *aghāti karmas* are (1) *vedanīyam* (belief that I have to know the reality) (2) *nāmikaṁ* (belief that I have such a name) (3) *gotrikaṁ* (the idea that I have entered into the rank of your disciples) and (4) *āyuskaṁ* (work done for the maintenance of the body).

**कलाप्रलय** *kalāpralaya*—the absorption of the *kalās* in Brahman

Ś.IV.ii.16 (813)

The sixteen *kalās* are the five elements, senses, mind, *prāṇa*, faith, food, valour, penance, *mantra*, action, *loka* and *nāma*.

**कल्प** *kalpa*

R.I.i.1 (ii) (I.75)

A *kalpa* is a period of time equal to 4,320,000,000 solar years. It is a day of the creating *Brahmā*, and his night is also equal to the day. At the beginning of each *kalpa* the creation of the world is said to begin, and at the end of each *kalpa* the destruction of the whole world takes place.

**कल्पनालाघव** *kalpānālaghava*—the law of parsimony in presumption

Ś.I.ii.28 (194)

**कल्पनाशून्य** *kalpanāśūnya*—that which is devoid of illusion.

R.II.i.15 (II.237)

Brahman.

**कल्पनोपदेशाच्च** *kalpanopadeśācca*—and since the instruction is in the form of an imagery

Ś.I.iv.10 (243)

*kalpanā . . . . . iti*

The word '*ajā*' is used as an instruction in the form of an imagery. The analogy to a she-goat is taught here about the material source of all things moving and immobile. Thus even as in the world, there may be a she-goat (*ajā*), red, white and black in colour, *māyā* the source of all elements consisting of fire, water and food and having three colours gives birth to many products that are similar to her. She is enjoyed by the individual soul and discarded by the enlightened one.

R.I.iv.10 (II.118)

because, however of the teaching of creation.

*Kalpanā . . . . .*

This word *ca* (however) here is intended to remove the doubt raised. The teaching here relates to the production of the world.

Production is making, that is, creation. The meaning is that the teaching relates to the creation of the world. In the context under reference, the creation of the world is taught in the passage, 'Out of..., ' etc. (Śu.IV.9)

M.I.iv.10 (I.365)

on account of being stated for the sake of contemplation.

*madhu . . . . . ca*

As in the case of *madhu-vidyā*, the words describing sacrifices and sacrificial things declare Brahman for the purpose of contemplation.

**कल्याण** *kalyāṇa*—auspiciousness

R.I.i.1 (I.64)

*satya . . . . . kalyāṇāni*

'Auspiciousness consists in truth, uprightness, mercy, liberality, harmlessness and in not coveting another's property' (one of the seven *sādhana*s of *bhakti*)

कल्याणैकतान *kalyāṇaikatāna*—the only abode of all auspicious qualities.

R.I.i.13 (I.224)

Brahman

कवयः *kavayaḥ*—the transcendental seers.

R.I.iii.12 (II.29)

*sūrayaḥ*

transcendental knowers.

कादचित्कचैतन्य *kādācithacaitanya*—impermanent consciousness

Ś.II.iii.18 (450)

काम *kāma*—desire

Ś. I. i.1 (5)

*antaḥkaraṇa . . . . . adhyavasāyādin*

attributes of the internal organ like desire

*tato'pi . . . . . kāma (V.M. 25)*

desire, which is the attribute of the internal organ, which is even more intimate than the senses.

R.I. i. 1(I.199)

*kāmyanta . . . . . guṇāḥ*

The word 'kāma' is derived from the root 'kam' 'to covet' and means that what is covetable i.e. auspicious qualities (of Brahman).

R.I.iii.13 (II.37)

*kāmyabhūtān guṇān . . . . .*

The qualities which are worthy of being desired are referred to as by the word *kāmāḥ*.

कामकारेण *kāmakāreṇa*—according to their own predilection.

Ś.III. iv.15 (726)

*api ca . . . . .*

The *Vājasaneyins* have a text according to which some enlightened men, who have direct experience of the result of knowledge, take their stand on that experience and declare out of personal predilection that there is no need for them for begetting children.

R.III.iv.15 (II.543)

*kāmakarma . . . . .*

In some *śākhās*, we read that he who possesses the knowledge of Brahman may, according to his liking, give up the state of a householder; 'what shall...' etc. (*Br. V.4.22*)

M.III.iv.15 (III.301)

*kāmacārūḥ . . . . . paṭhanti*

Some *śākhins* read thus, 'Those that have known Brahman do what they choose...' etc.

कामाच्च *kāmācca*—and owing to wish

Ś.I.i.18 (57)

*ānanda . . . . . ca*

In the context of the Blissful one there is a mention of wishfulness in the text, 'He wished....,' etc.

R.I.i.19 (I.224)

*iha . . . . .*

The creation of wonderful intelligent and non-intelligent things is, in the statement, 'He created all this, whatever there is',—declared to result from the mere wish of a Being free from all connections with non-sentient matter, and which is referred to in the statement—'He desired...may I become manifold and be born'. (*Tai. II. 6.1.*)

M.I.i.18 (I.115)

and according to one's will

*yathā . . . . . śakyate*

A syllogism can be framed according to one's own wish.

कामादि इतरत्र तत्र च *kāmādi itaratra tatra ca*—Traits like true desires etc. mentioned here and there.

Ś.III.iii.39 (680)

*kāmādi . . . . sambadhyeta*

Traits like desires etc. What is meant by 'desire' is unfailing true desire. *Satyakāma* is said to be *kāma*. The attributes like unfailing desires that are met with in the *Upaniṣad*, as applied to the space within the heart, have to be inserted elsewhere. In the *Bṛhadāraṇyaka* text, 'That great...', etc. and the attributes like 'controller of all' stated in the *Bṛhadāraṇyaka* have to be inserted in the *Chāndogya* text, 'This is...', etc.

R.III.iii.38 (II.508)

*itaratra . . . . arthaḥ*

There is no distinction of the forms. Elsewhere and there also, the form consists of the qualities of willing the truth etc. In the *Chāndogya* and the *Vājasaneyaka*, the Brahman, who is associated with the qualities of willing the truth etc. is Himself the object of worship; this is the meaning.

M.III.iii.40 (II.226)

Of (Her) own accord in other places.

*svecchayāiva . . . . karoti*

Of Her own accord, *Prakṛti* who remains in the main sphere, also manifests herself in other places too.

कामाधार *kāmādhāra*—repository of the desires.

Ś.I.iii.14 (169)

the self.

काम्यप्रतिषिद्ध *kāmyapratishedha*—optional and prohibited acts.

Ś.IV.iii.14 (838)

काम्यास्तु *kāmyāstu*—but the meditations yielding desired results.

Ś.III.iii.60 (710)

*aviśiṣṭa . . . .*

Meditations which are undertaken for prosperity etc. and so on, and which, like rites, yield their own fruits by being first converted into *adṛṣṭa*, there is no expectancy of direct perception.

R.III.iii.58 (II.531)

M.III.iii.62 (III.273)

*yah . . . . upāsanaṁ*

The contemplation of such qualities as may be favourable to the objects desired by each.

कारक *kāraṇa*—causal condition.

Ś.I.i.4 (16)

कारण *kāraṇam*—cause

Ś.I.i.3 (13)

*mahataḥ . . . . Brahma*

Of the great body of sacred teaching comprising the *R̥gveda* etc. supplemented by innumerable disciplines, illuminating all things like a torch, resembling the omniscient, the source, that is, the cause, the Brahman.

Ś.I.i.11 (48)

Brahman is the cause of the universe.

Ś.I.ii.21 (132)

*Kāraṇasya . . . . avasthāntvāt*

all the states of an effect belong to the cause.

R.II.i.15 (II.234)

(1) *pūrvakālam ca kāraṇam*—a cause is prior in time.

(2) *pinḍākāraṁ kāraṇam*—the cause has the shape of a lump.

कारणत्वेन च *kāraṇatvena ca*—and as the cause

**Ś.I.iv.14 (249)***sarvajñah . . . . . vyapadiṣṭah (251)*

Brahman, the One without a second is declared as the cause of the universe.

*apara . . . . . alnavūt (251)*

God is spoken of as the cause by virtue of not being dependent on others.

*yadidam . . . . . ācaṣṭe (251)*

By declaring the creation of the entire universe in the text, 'He created...', etc. it is asserted that a single creator without the second, existed before creation.

**R.I.iv.14 (II.128)**

'indeed to be the cause'

*ca . . . . . śakyate (II.129)*

The word *ca* has sense of *tu* and means, 'indeed'. It is possible to determine definitely that the world is produced out of the supreme Brahman alone, who is omniscient, who is the Lord of all, who wills the truth and who is free from even the least taint of all that is evil.

**M.I.iv.15 (I.382)***ākāśādiṣu . . . . . uktēḥ*

The Lord is present in *Ākāśa* and other things as their mediate cause. The text is, 'He who...etc.'

**कारणविज्ञान *kāraṇavijñāna*—knowledge of the cause**

**Ś.I.i.8 (45)**

Brahman is the cause of everything.

**R.I.iv.23 (II.161)**

(for example a lump of clay, gold and iron).

**कारणावस्थं ब्रह्म *kāraṇāvasthaṁ brahma*—Brahman in His causal state**

**R.II.iii.18 (II.358)***ta . . . . . brahma*

Brahman sometimes remains, having as His body the intelligent and non-intelligent things which have attained the subtle condition, that does not deserve to be mentioned as distinct from Him. This is the Brahman in His causal state.

**कारीरि *kāriri*—name of a sacrifice.**

**Ś.III.i.8 (543)**

meant for rainfall.

**कात्स्न्येन *kārtsneyana*—in totality**

**Ś.III.ii.3 (563)***deśa . . . . . abādhaśca*

Totality means the state of being endowed with the adequate space, time and circumstances, as well as its not being sublated.

**R.III.ii.3 (II.426)***kārtsneyana . . . . .*

because the individual self does not have his essential nature entirely manifest in the state of *samsāra*.

**M.III.ii.3 (III.79)**

along with the impressions in their entirety

*anādi . . . . . saṁskārān*

the impressions stored in the mind that have no beginning.

**कार्य *kāryam*—the conditioned Brahman**

**Ś.IV.iii.7 (829)***latra . . . . . manyate*

Bādari thinks that the souls are led to the lower, conditioned and qualified Brahman alone.

**R.IV.iii.6 (II.621)***kāryam . . . . . manyate*



Bādari is of the opinion that it conveys only those who worship the effect (Hiranyagarbha).

**M.IV.iii.7 (IV.81)**

*kāryabrahma*

(four-faced Brahmā)

कार्य *kāryam*—effect

**Ś.I.i.25 (79)**

*kāryam . . . . . ityatra*

an effect is non-different from its material cause as shown under the aphorism 'It has non-difference from that Brahman..., ' etc. (*B.S.II.i.14*)

**Ś.II.i.18 (320)**

*śakṭeḥ . . . . . kāryam*

the effect must be involved in the very core of the potency.

**Ś.III.i.5 (533)**

*kāraṇa . . . . . bhuvati*

An effect conforms to the cause.

**R.II.i.15 (II.234)**

(1) *apara . . . . . kāryam*

The effect is posterior in time.

(2) *kāryam . . . . . ākāraṁ*

the effect (the jar) is shaped like a belly with broad base.

कार्यकरणासङ्घात *kāryakaraṇasaṅghāta*—assemblage of body and senses.

**Ś.I.i.4 (27)**

कार्यकरणाधिपति *kāryakaraṇādhipati*—Master of the body and the senses

**Ś.I.ii.1 (96)**

the individual soul

कार्यकरणाध्यक्ष *kāryakaraṇādhyakṣa*—one who presides over the assemblage of body and senses.

**Ś.I.i.31 (87)**

the individual soul.

कार्यता *kāryatā*—to become an effect.

**R.I.i.1 (ii) (I.77)**

*avasthāntara . . . . .*

Indeed, to become an effect is nothing other than passing into another condition.

**R.I.i.5 (I.175)**

*kāraṇa . . . . . kāryatā*

Indeed a thing which exists in the condition of a cause acquires the character of an effect, merely, by getting into another condition.

कार्यब्रह्मलोक *kāryabrahmaloka*—world of the effected Brahman

**Ś.I.iii.15 (170)**

Brahmaloka called the Satyaloka

कार्यविज्ञान *kāryavijñāna*—knowledge of the produced effect.

**R.I.iv.23. (I.161)**

(for example, a pot, an ornament and a nail-clipper etc.)

कार्याख्यानात् *kāryākhyānāt*—since it is mentioned as duty

**Ś.III.iii.18 (643)**

*prāptameva . . . . . anvākhyāyate (644)*

It cannot logically be upheld that this is an injunction about sipping since the text only alludes to the duty that is already enjoined elsewhere. This act of sipping, as it is already known from the *smṛti* as an act meant for purification, is merely alluded to here.

**R.III.iii.18(II.479)**

on account of the statement of what has to be done.

*kāryākhyānāt . . . . . (II.480)*

The scripture has a purpose, in so far as it speaks of what has not been already arrived at through other means of knowledge. The clothing of the *Prāṇa* through water—and not the formal sipping of water—is declared in the passage in the *Chāndogya*.

**M.III.iii.19 (III.188)**

the nature of the effect described.

*ulūkika . . . . . ākhyānāt*

In the text, 'The qualities...', etc. the nature of the effect, viz, *mukti* (release) is described.

**कार्यात्यये *kāryātyaye***—on the final dissolution of the world of *Brahmā*

**Ś.IV.iii.10 (831)**

*kārya . . . . .*

when the time for the final dissolution of the world of the lower Brahman is imminent.

**R.IV.iii.9 (II.622)**

after the destruction of the world of *Brahmā*.

**M.IV.iii.10 (IV.84)**

*mahāpralaya . . . . .*

at the final dissolution of the world of the conditioned Brahman

**कार्यावस्थ *kāryāvastha***—(Brahman) in its effected condition.

**R.II.iii.18 (358)**

*kadācit . . . . . avasthām*

Sometimes Brahman has, as His body, the intelligent and the non-intelligent things, that have

names and forms differentiating them from Him, and Brahman is said to be in the effected condition.

**काल *kāla***—time

**R.II.ii.31 (II.308)**

*abhūt . . . . . viśeṣaḥ*

According to the Jains, time is a particular atomic substance which forms the cause of the practical realisation of the present, the past and the future.

**कालपरिच्छेद *kālapariccheda***—limitation of time.

**R.II.i.15 (II.243)**

*kāla . . . . . bhāgitvam*

Indeed, the limitation of time in regard to a thing is only the attainment by it of origination and destruction.

**कालविसंवाद *kālavisaṃvāda***—incongruity of time

**Ś.III.ii.3 (564)**

**काल्पनिकत्व *kālpānikatva***—false assumption

**R.I.i.1 (ii) (I.82)**

**काष्ठा *kāṣṭhā***—goal

**Ś.I.i.4 (28)**

*Puruṣa* (the Supreme Self)

**R.I.iv.i (II.98)**

Brahman

**किञ्चिज्ज्ञत्व *kiñcijjñatva***—possessing limited knowledge

**Ś.I.i.5 (35)**

**क्रियार्थ *kriyārtha***—that which has got ritual as its purpose.

**Ś.I.i.3 (14)**

scripture

*tasmāt . . . . . kriyārthatvaṃ* (V.M. 159)

Hence they subserve, their only purport being the teaching of agent, deity etc, required by the respective prescribed rites.

कुण्डबदारवत् kuṇḍabadarvat—as in the case of basin and jujubee fruit

Ś.II.ii.17 (380)

(which mutually distinguish each other)

कुविदङ्ग kuvidāṅga

M.I.iii.23 (I.286)

*kuvidāṅga . . . . . prāṇīśca* (J.286)

Here by the term 'kuvidāṅga' of the *R̥gveda*, it appears that *vāyu* alone is the object of worship of the gods.

कुशाच्छन्दस्तुत्युपगानवत् kuśācchāndastutyupagānavat—as in the case of *Kuśas*, metres, praise and recitation.

Ś.III.iii.26 (658)

*kuśa . . . . .* (660)

In the text of the *Bhūllavins* 'O *kuśa*...', etc. we hear of the origin of the *kuśas* from great trees in a general way; but according to the text of *Śātyāyanins* the *kuśas* are made of the *Udumbara* tree, where a specific mention occurs.

In some texts dealing with the metres of the gods and the *asuras*, when the possibility arises of their being used indiscriminately either first or last, the decision is taken according to the text of the *Paṇḍins*.

When in some text no particular time for the chanting of the hymns meant for taking up the vessel called 'śoḍaśin' is in evidence, the particular time is ascertained from another text.

The idea conveyed by these illustrations is that just as in the cases of these *kuśa* etc. the special chara-

cteristic has to be borrowed from other texts, so also must 'receiving' be combined with 'rejection'.

R.III.iii.26 (II.488)

A clause in the text of the *Śātyāyanins* 'the *kuśa*...' etc. forms a defining supplemt to a more general statement in the text of the *Kauṣītakins* 'the *kuśa*...', etc.

The clause, 'the metres...' etc. defines the order of the metres which in other texts such as 'The metres...' etc. has been left undefined, and therefore forms a supplemt to those texts.

Analogous is the relation of the clause with regard to the *stuti* in the passage, 'He assists the *stotā*...', etc. to the less definite statement, 'He assists...', etc. So also is the relation of the clause, 'The *adhvaryu*...' etc. to the general injunction, 'all the...', etc.

M.III.iii.27 (III.203)

as in the case of the twice-born who repeat *yajus* and *sāman* with the *kuśa*, merely at their pleasure.

*niyata . . . . . bhāvaḥ* (J.204)

Even after performing the *brahmayajña* as per the rules it is seen that the twice-born freely chants *mantras* and *sāma* and also wears *kuśa*-made rings.

कूटस्थ kūṭastha—eternally unchangeable.

R.I.i.1 (I.256)

the indestructible is the eternally unchangeable.

M.I.ii.9 (I.175)

कूटस्थनित्यं kūṭasthanityam—immutably eternal

Ś.I.i.4 (20)

*idaṃ . . . . . āhhyam*

This is absolute, immutably eternal, all-pervasive like the ether, devoid of all modifications, eternally contented, without parts, self-luminous by nature, which merit and demerit together with their fruit

do not approach, nor the three times. This is the non-embodiment called final release.

*kūṭastha . . . . . apāharoti* (V.M. 73)

The words 'immutably eternal' refute liberation being an object of achievement.

Ś.I.i.4 (28)

*vikriyā . . . . . nityaḥ*

Because of the non-existence of any cause for modification it is immutably eternal.

*trividho'pi . . . . . kartum* (V.M.88)

It has been said that not one of the three kinds of modification consisting of *dharma*, *lakṣaṇa* and *avasthā* exists here. Further, since of the absolutely Real Self the attribute too is absolutely real, the alternation of that, as in the case of the self, cannot be effected by any cause.

'कूलं पिपतिषति' 'kūlaṁ pipatiṣati'—'the bank wants to fall'

Ś.I.i.5 (40)

Here sentence is ascribed to the insentient bank.

कृच्छ्र *kṛcchra*—a very severe kind of penitential rite.

Ś.III.iv.42 (750)

कृतक *kṛtaka*—a product

Ś.I.iv.22 (268)

कृतप्रयत्नापेक्षः तु *kṛtaprayatnāpekṣaḥ tu*—but dependent on the efforts made.

Ś.II.iii.42 (476)

*tu . . . . . kārayati*

The word *tu* is used for refuting the objections raised. In causing the individual to act, God takes into account the efforts characterized either as virtuous or vicious which the individual makes.

R.II.iii.41 (II.376)

*sarvūsu . . . . . ityarthah*

In regard to all actions, the inwardly ruling Highest self first requires the efforts, that is, activities undertaken by the individual self, and then, by giving His consent thereto directs him to proceed with it. Without the consent of the Supreme Self, no activity of that individual self can appropriately proceed.

M.II.iii.42 (II.197)

*kṛta . . . . . prerakasya*

The guidance by the Supreme Lord is according to the soul's previous actions and his efforts or natural aptitude.

कृतात्यये *kṛtātyaye*—after the actions are exhausted.

Ś.III.i.8 (537)

*yena . . . . . kṣayite* (539)

when the results of those works for enjoying which the soul had ascended to the lunar world, get exhausted through enjoyment.

R.III.i.8 (II.413)

M.III.i.8 (III.24)

*svargam . . . . . uktatvāt* (J.25)

Because it is stated that a person who has gone to heaven experiences a little portion of the *karma* which has come along with him depending upon his eligibility.

Thereafter it is stated in the *Śruti* and *Smṛti* that he returns only with a remainder of a *karma*.

कृतिकर्मत्व *kṛtikarmatva*—to be the object of action.

R.I.i.1 (ii) (I.92)

*kṛti . . . . . vā*

'To be the object of action is to be that which is most desired to obtain by action' (*Pū.sū.I.4.49*).

But what one desires most to obtain is pleasure on the cessation of pain.

कृत्यल्युटो बहुलम् *kṛtyalyuṭo bahulam* (Pā.sū. III.3.113)

The *kṛtya* affix *lyuṭ* has more than one significance.

**R.I.i.13 (I.200)**

*kṛtyalyuṭo . . . . .*

It has to be accepted that in the case of the root 'jñā' to know, associated with the suffix 'vi' the affix *lyuṭ* denotes the agent.

The *kṛtya*-affix *lyuṭ* (i.e.) 'ana' may denote the agent or the object of impersonal activity.

कृत्यदेश्य *kṛtyuddeśya*—aimed at by action

**R.I.i.1 (ii) (I.92)**

*kṛtyuddeśyatvaṁ ca kṛtikarmatvaṁ*

To be aimed at by action is to be the object of action.

कृत्स्नप्रसक्तिः *kṛtsnaprasaktiḥ*—contingency of whole transformation.

**Ś.II.i.26 (333)**

*kṛtsna . . . . .*

There will arise the contingency of the whole of Brahman becoming transformed into creation since It has no parts. Had Brahman been composite like the earth etc. one of Its parts could change while the other would remain in tact.

**R.II.i.26 (II.267)**

The consequence of the whole (indivisible Brahman) becoming the divisible world.

*Kāraṇa . . . . . abhyupagantavyam*

In the condition of cause the Brahman was indeed indivisible. The indivisible and undifferentiated Brahman, after resolving to the effect, 'May I become manifold' (Ch. V.22) became differentiated into elements of ether, air etc, and also into the individual selves. It being so it is to be accepted that the whole of that same Brahman has been used up in the production of effects.

**M.II.i.27 (II.48)**

the consequence of the individual soul accomplishing all acts

*ayam . . . . . syāt*

There is also an objection to the theory that the individual soul creates the world, independently. For then, even with the movement of a single finger, he should be able to accomplish all acts.

कृत्स्नभावात् *kṛtsnabhāvāttu*—but on account of its all-inclusiveness.

**Ś.III.iv.48 (754)**

*tu . . . . . vidyante*

The word 'tu' is used to make a distinction. The distinct feature of the householder is that he has an all-comprehensive life. The scriptures have prescribed for him many duties of his own stage of life such as sacrifices, which involve great efforts, and he has also to practise the virtuous duties of other stages, to the extent that is possible such as non-injury etc.,

**R.III.iv.47 (II.564)**

but on account of the existence (of knowledge) in all

*tu . . . . . sadbhāṃvāt*

The word 'tu' sets aside the objection, as knowledge belongs to all *āśramas*.

**M.III.iv.47 (III.338)**

*kuṭumbe . . . . . iti*

The householder's is the most exalted of all the *āśramas*, for the *Chāndogya Upaniṣad* states, 'He who..., ' etc.

कृत्स्नस्य ब्रह्मशरीरभाव *kṛtsnasya brahmaśarīrabhāva*—The whole world forms the body of Brahman.

**R.I.i.1 (ii) (I.631)**

Brahman has the intelligent individual selves as

well as the non-intelligent matter as His body.

कृष्णः *kṛṣṇaḥ*—incarnation of Lord *Nārāyaṇa* as Vedavyāsa who composed the *Brahma-sūtra*

M.I.i.1 (I.13)

कृष्ण *kṛṣṇa*—one that is dark/black

Ś.I.iv.8 (240)

*kṛṣṇam tamah*—the black one is *tamaḥ*, for it hides (the truth).

*evam . . . . . kṛṣṇam* (V.M.305)

Likewise, cloud etc. which conceal (the Sun etc.) are dark in colour. The quality of *tamaḥ* also, which conceals (*sattva*), is black or dark in colour.

केवलकर्म *kevala karma*—mere ritualistic works

R.I.i.1 (ii) (I.83)

Mere ritualistic works yield only small and transitory results.

केवलभेदवादिन् *kevalabhedavādin*—One who believes in the theory of absolute difference (*Vaiśeṣika*)

R.I.i.1 (ii) (I.62)

*Vaiśeṣika*s hold that Brahman is entirely distinct from the individual selves.

कोश *kośa*—sheath

Ś.I.i.19 (59)

*īd . . . . . kṛṣṇam*

The five sheaths are: *annamaya* (self made of the essence of food), *prāṇamaya* (self made of vital force), *manomaya* (self constituted by mind), *vijñānamaya* (self constituted by knowledge) and *ānandamaya* (self constituted by bliss).

कैवल्य *kaivalya*—uniqueness.

M.II.i.14 (II.27)

*brahma . . . . . ca*

'*Kaivalya*' means that character which can never be attained by gods like *Brahmā*, and *Śiva*. He who possesses that uniqueness is 'Thyself' (Lord *Viṣṇu*).

कैवल्याश्रम *kaivalyāśrama*—the monastic order of life

Ś.III.iv.47 (754)

कौक्षेय ज्योति *kaukṣeya jyoti*—digestive heat in the stomach (i.e.) hunger.

Ś.I.i.24 (75)

*lasya . . . . . śravaṇāt*

The fire in the stomach is mentioned as possessed of heat and sound in the Upaniṣadic text, 'Of this...', etc. (*Ch.III. xiii. 7*)

R.I.i.25 (I.256)

क्रतु *kratu*—will

Ś.I.i.11 (50)

*kratuḥ saṁkalpaḥ* (V.M. 117)

*kratu* is resolve.

Ś.I.ii.1 (96)

*kratuḥ dhyānam ityarthah*

*kratu* means meditation.

R.I.i.1 (I.199)

thought

R.I.ii.7 (I.298)

worship

M.IV.iv.12 (IV.108)

sacrifice

If the sacrifice is performed only for one *yajāmanu* as desired by him, it is called a *kratu*.

क्रतुमय *kratumaya*—product of resolves.

Ś.I.ii.1 (95)

*puruṣa*

क्रतुवत् *kratuwat*—as in the case of sacrifices.

Ś.III.iii.57 (704)

*kratuwat* . . . . (705)

This is just as it is in such sacrifices as the *Darśa-pūrṇamāsa* etc. where an integral act, comprising the principal sacrifice and its limbs as a whole is intended, but not so the separate performance of *Pruyāja* etc. nor even the performance of the principal sacrifice along with a particular part alone.

R.III.iii.55 (II.526)

*kratuwat* . . . . (II.527)

For instance, the parts of that very sacrifice informed in the passage, 'As soon..., ' etc. (*Tai.S.II. 254*) are reiterated in the following and other such passages: 'In that..., ' etc. (*Itid*)

M.III.iii.59 (III.266)

*yathā* . . . . *sāphalyāt* (J.267)

Even as a *kratu* which is of the nature of the completion of the three *savanas* namely *dikṣā*, *prāyaṇīya* and *udayaniya* continues in all the sacrifices and attains its fruitfulness.

क्रत्वर्थ *kratvārtha*—what subserves the purpose of the sacrifice.

Ś.I.i.4 (33)

(*Jai.Sū.IV.i.1*)

क्रम *krama*—sequence

Ś.I.i.1 (6)

*yathā* . . . . *vivakṣitaḥ*

There is the rule of immediate succession in respect of cutting the heart etc. of the sacrificial animal for offering as an oblation.

*hṛdayasya* . . . . *iti* (V.M. 33)

(The text reads): 'One should cut the heart first, then the sides'.

*śruti* . . . . *darśanāt* Ś.I.i.2 (9)

In the scriptural passage, 'That...originate,' etc. the sequence is shown among origination, sustenance and dissolution.

क्रममुक्ति *kramamukti*—emancipation by stages.

Ś.I.iii.13 (164)

*trimūtra* . . . . *utpattiḥ*

The result vouchsafed for one meditating on Brahman with the help of *Om* as constituted by three letters, is the attainment of the world of Brahman, and the emergence subsequently of complete realization, by stages.

क्रिया *kriyā*—act

Ś.I.i.4 (26)

*kriyā* . . . . *iti*

Indeed an act is that wherein there is an injunction even without regard to the nature of the thing, and independence on the mental activity of a person, as in the passage, 'That deity...' etc. (*Ai.Br.III.viii.1*).

R.I.i.1 (I.64)

*pañca* . . . . *iti*

'Work means the performance of the five great sacrifices according to one's abilities'. This is one of the seven *sādhana*s of *Bhakti*. These great sacrifices are:

- (1) *Brahma-yajña* (teaching Vedic texts)
- (2) *pitṛ-yajña* (offering *tarpaṇa* to the manes)
- (3) *daiva-yajña* (propitiating deities through *homa*)
- (4) *bhūta-yajña* (offering food to other living beings)

(5) *nara-yajña* (honouring the guests).

Ś.II.i.18 (324)

क्रियायां व्यपदेशात् *kriyāyam vyapadesāt*—because of mention in respect of work.

क्षणिक *kṣaṇika*—momentary.

Ś.II.iii.36 (467)

Ś.I.i.1 (9)

*itāśca . . . . . iti*

*vijñāna . . . . . eke*

That the individual soul has agency, follows from the fact that the scripture designates it being the agent in respect of Vedic and ordinary duties. 'Vijñāna spreads....,' etc. (*Tai.II.v.1*)

The Yogācāra school of Buddhists says that the self is mere momentary cognition.

R.II.iii.35 (II.373)

R.I.i.13 (I.211)

*vijñānam . . . . . kartā*

R.I.i.1 (ii) (I.24)

The individual self is the agent of actions because its agentship in regard to both worldly and Vedic actions is taught in the following passage: 'The *vijñāna*....,' etc. (*Tai.II.5.1*)

momentary in nature (fear and other emotions)

M.II.iii.36 (II.193)

*kṣaṇikatvam . . . . .*

*ātmānameva*

The *Bṛhadāraṇyaka* states, 'Meditate on the Lord....,' etc. It directs the soul to do the work of meditation (which implies that he is a real agent).

That they are of a momentary nature only, follows from their being observed only in immediate connection with the causes of their origination and not otherwise.

M.II.ii.24 (II.96)

क्षणिकत्वाच्च *kṣaṇikatvācca*—On account of momentariness as well

क्रियाविधिषेयत्वं *kriyāvidhiṣeṣyatva*—being subsidiary to the injunction of rituals.

Ś.II.ii.31 (402)

Ś.I.i.3 (14)

*yadupi . . . . .*

क्रियाश्रयत्वं *kriyāśrayatva*—being the locus of an act

As for the ego-consciousness that is assumed to be the abode of tendency, that too has no stable form, since you postulate its momentariness like sense-perception. Since the theory of momentariness is upheld equally in *vijñānavāda*, all the defects arising from momentariness that were levelled against the theory of those Buddhists who believe in the existence of momentary external things, viz. those shown under the aphorism (*B.S.II.ii.20*) are to be remembered in this context as well.

Ś.I.i.4 (24)

M.II.ii.31 (II.104)

The self cannot be the locus of an act.

*jñānam . . . . . aikyam*

*na . . . . . brahma* (*V.M. 194*)

Ignorance is located not in the Brahman but in the *jīva*; but that has been said to be indeterminable; hence Brahman is certainly eternally pure.

Because *vijñāna* is only of a moment's duration and objects are of longer duration, *vijñāna* and the world outside cannot be said to be identical.

क्षणभङ्गवाद *kṣaṇabhāṅgavāda*—Buddhist theory of momentariness.



क्षर *kṣara*—the destructible.

R.I.i.1 (ii) (I.74)

(1) *prakṛti*

R.I.iii.9 (II.23)

(2) all living beings.

क्षीरवद्भि *kṣīravaddhi*—indeed as in the case of milk etc.

Ś.II.i.24 (330)

*yathā . . . . . bhavati*

As in the world, milk or water gets transformed into curd or ice by itself without depending on any extraneous accessory, so it can be here as well.

*svayamapi . . . . . āpadyeta*

It is milk itself that undergoes that modification, while heat etc. merely accelerate the process. If it had not any intrinsic capacity to turn into curds, then it could not have been forcibly transformed into curds even by heat etc.

R.II.i.24 (II.266)

*na . . . . . ākhyāpanāya* (II.267)

All the things which are capable of producing effects do not stand in any need of a collection of instruments of production. For instance, milk, water etc. which are capable of producing curds, ice, etc. do not stand in need of instruments of production in producing those effects such as curds etc. In this manner, the Brahman, being by Himself alone capable of producing all things, appropriately possesses the capability of being the creator of all. The word 'indeed', which points out as though it were well known, is used to show the utter foolishness of the objection raised.

M.II.i.25 (II.46)

*yathā . . . . . iti*

For, just as milk which is found in cows is produced only through the agency of the chief breath

(*mukhya prāṇa*) is seen from the text, 'This *prāṇa*....' etc.

क्षेत्रज्ञ *kṣetrajña*—the individual self who knows the body

Ś.I.ii.5 (101)

the knower of the *kṣetra* (the body)

S.I.iii.7 (151)

*kṣetrajño . . . . . prasiddheḥ*

The individual soul present in every body as the agent and experiencer in association with such limiting adjuncts as the intellect, is known from common experience itself.

R.I.I.1. (I.221)

*tad . . . . .*

The intelligent self which forms the glory of the Supreme Brahman, is said to exist in its own essential nature and also exist in the form of the *kṣetrajña* owing to its association with non-intelligent matter.

R.I.I.1. (I.222)

*acit . . . . . uśubham*

The division called the embodied, that is the *kṣetrajña* which is associated with non-intelligent matter and is encircled by that ignorance (*avidyā*) which is known as *kaṛma* and forms the third power of Viṣṇu, is affirmed to be bad and unworthy for purpose of meditation on account of its being connected with the three undesirable conceptions.

R.I.i.1 (I.253)

*kṣetrajñaḥ . . . . .*

Individual soul is the user of the instrument; knowledge is its instrument.

R.I.i.4 (I.163)

*anāṁ . . . . . kṣetrajñānām*

Individual souls have the knowledge of their own

nature as well as of the reality of the higher and lower truths that are concealed by the veil of ignorance which is the same in nature as the beginninglessly old *karma*. They exist in the form of gods, *asuras*, *gandharvas*, *siddhas*, *vidyādharas*, *kinṇaras*, *himpuruṣas*, *yakṣas*, *rākṣasas*, *piśācas*, men, beasts, birds, reptiles, trees, shrubs, creepers, grass and others (material embodiments).

**क्षेपक** *kṣepaka*—that which destroys the past *karma*  
**Ś.IV.iii.14 (838)**

*Nitya* and *naimittika* rites can destroy the acquired *karma* (*Prima facie* view).

**क्षेमप्राप्ति** *kṣema-prāpti*—attainment of liberation  
**Ś.IV.i.15 (791)**

**खं ब्रह्म** *khaṁ Brahma*—Space is Brahman  
**Ś.I.ii.15 (114)**

**R.I.ii.16 (I.311)**

**M.I.ii.15 (I.194)**

Knowledge is Brahman

*khaṁ . . . . . ucyate (J.195)*

From the text 'Brahman is knowledge' Brahman is said to be full of knowledge.

**खड्ग** *khadga*—'the sword'

**M.I.iii.39 (I.325)**

*khaṇḍanāt khadga . . . . . iti*

The Lord is called 'the sword' because He slays the sinful.

**खादित्व** *khādiratva*—a sacrificial stake made of *khadira* wood

**Ś.III.iv.33 (743)**

The stake is to be made according to injunction, from *bilva*, *khadira* or *palāśa* wood for the purpose

of the sacrifice. This is the general rule. But for a sacrificer who wants valour, the stake must be of *khadira*. This is a special rule. The two rules do not contradict each other.

**ख्याति** *khyāti*—manifestation.

**R.I.i.1 (ii) (I.1)**

**R.I.i.1 (ii) (I.26)**

apprehension

**खिल्यभाव** *khilyabhāva*—being a consolidated mass.

**Ś.I.iii.13 (163)**

*jīva* in relation to the *Paramātmān*.

**गति** *gati*—the course (path)

(1) **Ś.I.ii.15 (114)**

the path of light (*arcirādi*)

**R.I.ii.17 (I.313)**

*arcirādikā gatiḥ*—the path of light

**M.I.ii.16 (I.196)**

see *kagati*

(2) **Ś.I.iii.13 (163)**

the highest goal.

*Puruṣa* is the highest goal.

**R.I.iv.1 (II.98)**

*Puruṣa* is the highest goal.

**M.I.iii.2 (I.236)**

Lord Viṣṇu—the final goal of the released.

(3) **Ś.II.iii.19 (452)**

movement (out of the body)

The text which speaks about going to the other world by the individual soul is 'Those people..., etc. (*Kau.I.2*)

**R.II.iii.20 (II.362)**

*na . . . . . ātmā*

This individual self is not all-pervading but atomic in size because of its movement out of the body.

*gatirapi . . . . . iti*

The individual self's going is stated in the following scriptural passage, 'There are some ..., ' etc. (*Kau.I.2*)

**M.II.iii.20 (II.164)**

*hetūnām . . . . . iti*

The soul is of atomic size from the characteristics of departing from the body, going and returning. The text states that the soul, after passing from this body, goes to the yonder world.

गतिशब्दाभ्यां *gatisabdhabhyām*—from the facts of going and the use of the word (*Brahmaloka*)

**Ś.I.iii.15 (169)**

*itāśca . . . . . gamayati*

In the *Chāndogya*, 'These creatures..., ' etc. the small space under consideration is referred to by the phrase '*Brahmaloka*' and the individual souls are mentioned by the term creatures as approaching towards It.

**R.I.iii.14 (II.39)**

*tadyathā . . . . .*

In the passage, 'Just as..., ' etc. (*Ch.VIII.3.2.*) the *daharākāśa* which is the subject under consideration, is pointed out by the word 'this'. The fact that all beings therein are said to move in that direction day after day, (deep sleep) and the fact that the *daharākāśa* towards which they move is referred to by the word, '*Brahma-loka*' both show that the *daharākāśa* is the Supreme Brahman.

*athavā . . . . . (II.40)*

Or, the passage, 'They move in that direction day by day' (*Ch.VIII.3.2.*) does not speak of the movement of the individual selves towards *Sat* during sleep. On the other hand, it states that they

move day after day over the *daharākāśa* which is always existent as the Internal Self of all beings and which forms the Highest object of human pursuit.

**M.I.iii.15 (I.267)**

*aharahah . . . . . ucyate*

The following *Chāndogya* text, 'In sleep these beings, day after day, go to Him, but do not know Brahman as their abode' speaks of the soul going to Brahman during the state of sleep, and has the word Brahman denoting *Brahmaloka*.

गतिसामान्यात् *gatisāmānyāt*—because the knowledge is the same.

**Ś.I.i.10 (47)**

*samāna . . . . . avagatiḥ (I.48)*

In all the *Upaniṣads* consciousness is apprehended uniformly as the cause of the world.

*ataḥ . . . . . kāraṇam (I.48)*

Hence it follows from the uniformity in the trend of the meaning imported that omniscient Brahman is the cause of the universe.

**R.I.i.11 (I.186)**

on account of the similarity of import.

The scriptural passages like 'In the..., ' 'From that..., ' etc; 'From this..., ' etc. referring to the creation, have all the same purport; they all teach that the Supreme Lord is the cause of the world.

**M.I.i.10 (I.84)**

*sarve . . . . . ekameva*

All scriptures and all accurate reasonings aim at the highest knowledge, that is the knowledge of Brahman.

गतेः अर्थवत्त्वं *gateḥ arthavattvaṁ*—purposefulness of the soul's course.

**Ś.III.iii.29 (663)**

*gateḥ . . . . . arhati (664)*

The soul's course after death must have purposefulness in two ways, that is to say, it should emerge differently in accordance with the knowledge of Brahman with or without attributes.

**R.III.iii.29 (II.492)**

the path will have meaning.

*deva . . . . . ityarthah*

The scriptural passage relating to the path of the gods will have a significance.

**M.III.iii.30 (III.208)**

the state of being released is purposeful.

*bandha . . . . . arthavattvam*

Only when the compulsion to do and liability to punishment for omission are absent, the state of being released would be an end worth seeking and accomplishing.

गत्यन्तर *gatyantara*—other alternative.

**Ś.II.ii.14 (372)**

गत्युपपत्तेः *gatyupapattēḥ*—Because of the possibility of becoming the goal.

**Ś.IV.iii.7 (829)**

*asya . . . . . gantrṇām*

For, this conditioned Brahman can properly be a goal to be reached, since it has a locus. But with regard to the Supreme Brahman there can be no such conceptions as an approacher, a goal and progress towards It, for the absolute Brahman is omnipresent and is also the inmost self of the travellers.

**R.IV.iii.6 (II.621)**

*kāryam . . . . . nayati*

In the case of one who worships the effect, the Brahman in the form of Hiranyagarbha, movement is appropriate for the purpose of attaining that which has to be attained and which exists in a limited or particular place.

**M.IV.iii.7 (IV.81)**

*ṛte . . . . . upapattēḥ*

On the strength of such statements as the following in the *Adhyātma*, 'Except the...', etc, it is reasonable that the souls reach only the effected Brahman (*kārya*-Brahman).

गमक *gamaka*—ground (of Inference)

**Ś.I.ii.25 (133)**

गम्यं *gamyaṁ*—goal of attainment (Lord Nārāyaṇa)

**M.I.i.1 (I.1)**

*atra . . . . . uditatvāt (I.8)*

Release of the form of attaining the Lord for the wise.

गर्त *garta*—hell

**Ś.I.iii.30 (200)**

गहन *gahana*—cave (heart)

**M.I.i.7 (I.78)**

heart which resembles a cave

गह्वरेषु *gahvareṣu*—seated in the midst of inaccessible place (the heart)

**Ś.I.ii.12 (109)**

the Supreme Self.

गायत्री *gāyatrī*—Brahman

**Ś.I.i.25 (79)**

*tasmād . . . . . nirdiṣṭam (79)*

Even though a metre be mentioned by the word *Gāyatrī* in the earlier text, still Brahman with four feet is spoken of there.

*apara . . . . . drśyate (80)*

Some are of the opinion that Brahman is directly

referred to by the word *Gāyatrī* through a similarity of number. From this point of view, Brahman Itself is spoken of (directly) and not the metre *Gāyatrī*.

**R.I.i.26 (I.260)**

Here it is not the metre *Gāyatrī* that is denoted by the word *Gāyatrī*. But, it is taught here that Brahman should be continuously conceived and meditated upon as being similar to the *Gāyatrī*. From the passage, 'All beings...' etc. (*Ch.III.12.6*), there arises a similarity between the Brahman who has thus four feet and the *Gāyatrī* which also has four feet.

**M.I.i.25 (I.138)**

*gāyati trāyati ca*

*Gāyatrī* is etymologically derived as 'He sings and saves' (*Ch.III.12*).

गार्हपत्य *gārhapatya*—the *gārhapatya* fire

**Ś.I.ii.24 (130)**

One of the three fires.

'yah' . . . . . *iti*

In the meditation on Vaiśvānara it is stated thus: 'Of this Vaiśvānara Self, the heart is the *Gārhapatya* fire'.

**R.I.ii.15 (I.309)**

One of the three fires, *Gārhapatya* or household fire is perpetually maintained by the householder and transmitted from father to son, and from it, fires for sacrificial purposes are lighted.

*atha . . . . . ca*

In the passage, 'then indeed the *gārhapatya*...' etc. (*Ch.IV.11.1*) fire-worship is taught only to him who had qualified himself to receive the teaching regarding the worship of Brahman.

**M.I.ii.26 (I.219)**

*hṛdayam . . . . . āhavanīyaḥ*

In the *Chāndogya Upaniṣad* the heart is metaphori-

cally stated as the *gārhapatya* fire. *Gārhapatya* fire is one of the three fires.

गुण *guṇa*—the constituents

**Ś.I.i.4 (20)**

the three constituents of matter

(*Sattva, Rajas* and *Tamas*).

गुणपूर्णता *guṇapūrṇatā*—perfection in qualities.

**M.I.iii.1 (I.231)**

(one who has this is Viṣṇu)

गुणवाचि *guṇavāci*—a word which denotes a quality.

**R.I.i.13 (I.217)**

गुणवाद *guṇavāda*—an interpretation in the sense of an attribute

**Ś.I.iii.33 (207)**

For instance in the text, 'The Sun is sacrificial stake', the reference to the stake which is bright like the sun is a *guṇavāda*.

गुणवृत्ति *guṇavṛtti*—secondary sense

**Ś.I.i.6 (41)**

गुणसाधारण्यश्रुतेश्च *guṇasādhāraṇyaśruteśca*—and from the Upaniṣadic declaration that an accessory of rites is common to all.

**Ś.III.iii.64 (712)**

*vidyāguṇam . . . . .*

Though *Om* supplies a basis for the meditation on *Udgītha*, the *Upaniṣad* declares it to be common to all the *Vedas*, in the text 'The rites...' etc. (*Ch.I.i.9*)

*athavā . . . . .*

Or the aphorism can be explained thus: The statement about the application mentions that these *Udgītha* and other things are common to all

the sacrificial acts. Hence from the fact that the bases are common, it follows that the meditations based on them are also to be used collectively.

**R.III.iii.62 (II.533)**

and on account of the declaration of a quality being common to all.

*Upāsanā . . . . . śruteḥ*

This passage, 'By it...etc.,' (*Ch.I.1.9*) which declares that the *Praṇava*, which is the quality of meditation, in so far as it is its basis—to be common to take three *Vedas*, further shows that the meditation has to be employed in connection with the sacrifice.

**M.III.iii.66 (III.279)**

on account of the *śruti* declaring in general terms all the qualities.

*'sādhāranyāt . . . . . śruteṣu'*

The *Māṇḍārya śruti* states, 'By the person desirous of release, who has known the truth, all the qualities of the Supreme Being are to be comprehended equally.'

**गुणसाध्य** *guṇasāmya*—state of equilibrium of the constituents namely *sattva*, *rajas* and *tamas*.

**Ś.I.i.5 (37)**

**गुणाद्वा** *guṇādvā*—or through the quality of sentience

**Ś.II.iii.25 (454)**

*caitanya . . . . . na virudhyate*

Because the quality of sentience of the soul is pervasive, though the soul is atomic, still there is no incongruity if its action of perception spreads over the whole body.

**R.II.iii.26 (II.364)**

however, on account of its quality

*vā . . . . . avasthitaḥ*

The word *vā* is intended to exclude the opinion of the other school. The individual self, through its

quality of knowledge, remains pervading the whole body.

**M.II.iii.26 (II.173)**

or from the quality of intelligence

*cid . . . . . vā*

By means of the quality of intelligence the soul has pervasion and it is limited in space.

**गुणाष्टक विशिष्ट** *guṇāṣṭaka viśiṣṭa*—One who is associated with the eight qualities (*apahatapāṇmatva*, *vijaratva* etc.)

**R.III.iii.4 (II.462)**

Supreme Self

**गुणोपसंहार** *guṇopasaṁhāra*—combination of qualities mentioned in different contexts in relation to a single entity.

**Ś.III.iii.2 (620)**

**R.III.iii.1 (II.460)**

**गुहा** *guhā*—cave (heart)

**Ś.I.i.15 (55)**

**R.I.i.1 (I.246)**

*hṛdayaguhām (S.S.I.246)*

cave of the heart

**M.I.i.24 (I.134)**

*hṛdayaguhā (J.134)*

cave of the heart.

**गुहां प्रविष्टौ** *guhām praviṣṭau*—the two that have entered into the cave

**Ś.I.ii.11 (106)**

*vijñāna . . . . . (108)*

The individual self identified with the intellect and the Supreme self have been spoken of here because both these are selves as well as conscious and have the same nature. The two who are to be

recognized as the two, have entered into the cavity.

**R.I.ii.11 (I.310)**

*guhām . . . . . vartini*

The text 'Having entered the cave, abides therein' means, 'exists within the interior of the lotus of the heart'.

**M.I.ii.11 (I.179)**

*guhām . . . . . eva*

The two in the cave (heart) that are drinking the essence of bliss are only the two forms of Viṣṇu. The *Bṛhatsamhitā* states, 'The one Lord Hari assumes the two forms known as *ātman* and *antarātmā* and dwells in the heart of beings and...', etc.

**गृहस्थाश्रम** *grhasthāśrama*—the householder's stage of life.

**R.III.iv.19 (II.545)**

*ataḥ . . . . . ucyate*

The householder's stage of life is described by the words, 'sacrifice, recitation of the *Veda* and giving gifts'.

**गृहिणा उपसंहारः** *grhiṇā upasamhāraḥ*—Conclusion is made (in the *Chāndogya Upaniṣad*) with the householder.

**Ś.III.iv.47 (754)**

**R.III.iv.47 (II.564)**

This winding up is meant to illustrate duties not only of the householder but also of the members of all *āśramas*.

**M.III.iv.47 (III.338)**

*yataḥ . . . . . kriyate*

For, the conclusion of the passage refers only to the gods who are perfect householders.

**गेष्ठा** *geṣṭha*—psalm

**R.I.i.21 (I.240)**

*geṣṭhau gānaviṣeṣau (S.S.I.240)*

two specific kinds of chant.

**गेष्ठा** *geṣṭhau*—(two) bodily joints

**Ś.I.i.20 (66)**

*parvaṇi (V.M. 133)*

bodily joints

**गोदोहन** *godohana*—A vessel to collect cow's milk in certain sacrifices.

**Ś.III.iii.42 (687)**

**R.III.iv.44 (II.561)**

**गोबलीवर्दन्याय** *gobalīvarḍanyāya*—Maxim of the cattle and the bull

**R.III.i.11 (II.415)**

same as *Sāmānya viśeṣa nyāya* or *brāhmaṇapari-  
vrajaka nyāya*

**गीः** *gauḥ*—cow

**R.I.iv.8 (II.113)**

*Prakṛti*

**गीण** *gauṇa*—secondary

**Ś.I.i.4 (32)**

*dehādi . . . . . gauṇaḥ*

In respect of the self that is distinct from the body etc., the conceit of 'I' in its own body etc. is secondary.

**गीणश्चेत्** *gauṇaścet*—if it be argued (that the 'seeing' is) in a secondary sense

**Ś.I.i.6 (41)**

*yaduktam . . . . . iti*

It was said that the insentient *Pradhāna* is referred to by the word 'existence' and that 'seeing' is ascribed to it in a secondary sense just as in the cases of fire and water.

### R.I.i.6 (I.179)

*yaduktam . . . . . iti*

The contention that, since there is the association of figurative 'seeing' (with the *Pradhāna*), the predication of 'seeing' in relation to 'Existence' (or *sat*) also is figurative and is intended to denote that condition (of the *Pradhāna*) which invariably precedes creation.

### M.I.i.6 (I.77)

if it is said that it is the qualified Brahman.

गौणात्मा *gauṇātmā*—secondary self

### Ś.I.i.4 (34)

*gauṇaḥ . . . . . gauṇātmā* (p. 520)

The feeling of ego (*aham*) is called '*gauṇātmā*' because it is related to one's own children, wife and others as belonging to oneself.

*api . . . . . gauṇaḥ* (V.M.242)

The conceit of the self in son, wife etc. is secondary. As one feels miserable by one's own misery, and happy by one's own happiness, so too does one feel by what is present in the son etc. Hence it is secondary.

### Ś.I.i.7 (44)

*bhṛtye . . . . . iti*

The use of the word 'self' in a secondary sense, in the sentence, 'Bhadrāsena is myself' is justifiable since the difference between the master and the servant is obvious'.

गौणी *gauṇī*—secondary sense

### Ś.II.iii.3 (423)

*na . . . . . arhati*

Space has no origin, just because there is no Vedic mention. As for the other text quoted as speaking of the origin of space, that must have a secondary sense.

### R.II.iii.3 (II.341)

*tasmiād . . . . . yuktam*

It is possible to assume that the scriptural passage relating to the origination of the spatial ether and beginning with, 'From that...' etc. (*Tai. II.i.1*) has a figurative sense.

### M.II.iii.3 (II.121)

*anādi . . . . . gauṇī*

The scriptural statement like 'Ether is....' etc. concerning the non-origination of ether has a secondary sense.

( गौणी ) (*gauṇī*)—figurative sense.

### R.II.iv.2 (II.389)

*bahu . . . . . gauṇī*

The scriptural passage containing the plural numbers is used figuratively.

### M.II.iv.2 (II.217)

*anāditva . . . . .*

The *Śruti* which declares the senses to be eternal does so only in a secondary sense.

गौण्यसंभवात् *gauṇyasambhavāt*—because of the impossibility of the secondary sense.

### Ś.II.iv.2 (495)

*gauṇyasambhavāt . . . . .*

The compound *gauṇyasambhavāt* is formed by dropping the Sixth Case-ending after *gauṇī*. The text speaking of the origin of the organs cannot have a secondary sense, for that would lead to an abandonment of the general assertion. The



assertion is, 'which having..., ' etc. (*Mu.I.i.3*). If the whole of this creation starting from *Prāṇa* be a product of Brahman, then only can that assertion become justified. But if the creation of all this, starting from *Prāṇa* be only in a secondary sense, then the assertion will be falsified.

ग्रह *graha*—senses

(1) Ś.I.iv.1 (228)

*gṛhṇanti . . . . . paśumiti* (*V.M.294*)

The senses are called 'grahas' in as much as they catch hold of/arrest the beast in the form of a person.

(2) Ś.II.iv.6 (502)

*grahatvam ca . . . . .*

'The two hands are said to be the *graha*'. This state of being a *graha* conveys the sense of bondage, implying that the embodied soul becomes bound down by this bondage called the '*graha*' (literally one that grasps).

ग्राहयन्ति च *grāhayanti ca*—make (others) understand.

Ś.IV.i.3 (772)

*grāhayanti . . . . . ūdini* (773)

Vedic texts make us understand the Supreme Lord as our very self, as in texts like, 'This is..., ' etc. (*Br. III.iv.1*)

R.IV.i.3 (II.573)

*grāhayanti . . . . . iti*

Indeed, the *śāstras* make the worshippers understand that this meaning is non-contradictory of the meaning that they teach to them, 'He who, dwelling within the self...He is your Internal Ruler and Immortal Self' (*Br.III.7.22*).

M.IV.i.3 (IV.6)

instruct

*ātma . . . . . ca*

'Those who seek release, instruct their pupils thus, 'Meditate upon *ātman* only as the Lord; know Him only as the Lord; do not think of any other thing; for He is (thy) Lord.'

यातिकर्मचतुष्टय *ghātikarmacatuṣṭaya*—the four-fold *ghātikarma*.

R.II.ii.31 (II.308)

*lau . . . . . pratighātakaram*

Bondage is of eight kinds, namely, the four-fold *ghātikarma* and the four-fold *ughātikarma*. The four-fold *ghātikarma* is that which injuriously affects the knowledge, sight, power and pleasure which are all the natural qualities of the *jīvas*.

घृत *ghṛta*—melted butter

M.I.i.3 (I.59)

Melted butter is a valid proof of knowledge for inferring the existence of things which are beyond the ken of senses.

*ghṛtena . . . . . śarīreṣu* (J.59)

Melted butter nourishes the body. Neither a dead body is nourished by melted butter, nor all the living bodies.

चक्र *cakra*—discus

M.I.iii.39 (I.325)

*cakram caṅkramaṇāt*

The Lord is called *cakra* (discus) because He propels the soul into the embodied life.

चक्षुरादिवत् *caṣṣurādivattu*—'But just like the organs of vision etc.'

Ś.II.iv.10 (507)

*tu . . . . . svatantraḥ* (508)

The word '*tu*' rules out the view that the chief

*Prāṇa* is independent like the soul. As the eye etc. are not independent but are subservient to the soul for making possible its agentship and experience, so also the chief *Prāṇa* is subservient to the soul managing everything for it like the minister of a king; but it is not independent.

**R.II.iv.9 (II.395)**

*na . . . . . viśeṣaḥ*

Breath is not an element; but like sight and the rest, it is a special instrument of the soul.

**M.II.iv.11 (II.237)**

**चतुर्दशलोक** *caturdaśaloka*—fourteen worlds

**R.I.iii.25 (II.53)**

These are the seven worlds above, namely, *Bhūh* (the earth), *Bhuvah*, *Svar*, *Mahas*, *Janas*, *Tapas* and *Satya*, and seven below, namely, *Atala*, *Vitala*, *Sutala*, *Rasātala*, *Tālātala*, *Mahātala* and *Pātāla*.

**चतुर्भिः नामभिः** *caturbhiḥ nāmabhiḥ*—under four names.

**M.I.i.2 (I.48)**

The Lord under the four names *Vāsudeva*, *Saṅkarṣaṇa*, *Pradyumna* and *Aniruddha* sets at work the ninety great gods like the round-wheel.

**चतुर्विंशतिधा** *caturviṁśatidhā*—into twenty four

**M.I.i.1 (I.11)**

*Vyāsa* divided the *Vedas* into four namely *R̥k*, *Yajus*, *Sāman* and *Atharvan*. *Veda* was again divided into twenty four branches for the sake of the correct understanding of its import.

**चतुर्विधद्रव्यविलक्षण** *caturvidhadravyavilakṣaṇa*—One who is distinct from the four kinds of substances (Brahman)

**Ś.I.i.4 (28)**

Four kinds of substances are those that are produced, purified, transformed and achieved.

**चतुर्विधभूतग्राम** *caturvidhabhūtagrāma*—four classes of beings

**Ś.I.iv.9 (242)**

*Jarāyuja*, *aṇḍaja*, *svedaja* and *udbhijja* (V.M. 307)

Born of uterus, egg, moisture and earth

**चतुर्विधभूतजात** *caturvidhabhūtajāta*—fourfold division of beings

**R.I.iii.25 (II.53)**

**चतुर्वर्ण्येषु प्रयोग** *caturvarṇyēṣu prayoga*—Used in four different significations (for *Vaiśvānara*)

**R.I.ii.25 (I.339)**

*vaiśvānariyaśabdasya . . . . .*

The word *Vaiśvānara* is used in four different significations. It is used to denote the digestive heat of the stomach. It is also used to denote fire, the third of the five great Elements. It also denotes a god. It is also used to denote the Supreme Self.

**चन्दनवत्** *candanavat*—as in the case of sandalwood paste.

**Ś.II.iii.23 (455)**

*Yathā . . . . . kṛiṣyati*

Just as a drop of yellow sandal paste coming in contact with a particular part of the body produces a delightful sensation all over the body, similarly the soul, though located at one part of the body, will have perception all over the body.

**R.II.iii.24 (II.363)**

*yathā . . . . . anubhavati*

Just as a drop of the yellow sandal paste, although it is in a part of the body, produces pleasure that pervades the whole body, so also, the individual self, existing in a part of the body, experiences the pleasure and pain extending over all the parts of the body.

**M.II.iii.24 (II.171)***yathā . . . . . vyāptih*

Just as a drop of sandalwood paste, coming in contact with a particular part of the body pervades (causes delightful sensation) all over the body...

चन्द्रगति *candragati*—the route leading to moon.

**M.IV.ii.22 (IV.68)***dhūma . . . . . nivartate*

Those Yogins who follow *karma* (action) travel by the following route: 'smoke, night, the dark half of the month, the six months of southern progress of the Sun and reach the moon (and come back)'.

चमसवत् *camasavat*—as in the case of the bowl

**Ś.I.iv.8 (240)***camasavat . . . . .*

In the text 'There is a bowl...', etc. (*Br.II.ii.3*), the bowl cannot be independently and definitely identified with any kind of bowl by name, for, the fancying of an opening below etc. can be somehow applied to all kinds of things.

**R.I.iv.8 (II.113)***yathā . . . . . camasa*

In the *mantra* 'The *camasa* has its mouth turned downwards and its bottom upwards', (*Br.II. 2&3*) what is made out by the word '*camasa*' etymologically is that the *camasa* is something which possesses the character of an instrument fit to be used in eating food and hence, by this much alone, no particular kind of *camasa* is meant to be pointed out.

**M.I.iv.9 (I.360)***yuthā . . . . . vācakah*

Though the word *camasa* is popularly known as a bowl, in the following scriptural passage, 'This is...alone' the word denotes the head.

चरणात् *caraṇāt*—owing to the use of the word 'conduct'

**Ś.III.i.9 (544)***athāpi . . . . .*

The Upaniṣadic text, 'Among them...', etc. (*Ch.V.x.7*), only shows that rebirth occurs on account of '*caraṇa*' (conduct), but it does not show it as occurring on account of residual *karman*. Conduct is a different thing and different also is residual *karman*. *Caraṇa* (conduct), *cāritra* (character), *ācāra* (behaviour) and *śīla* (good form)—are all synonymous terms.

**R.III.i.9 (II.413)***raṁaṇiya . . . . .*

In the phrase '*raṁaṇiyacaraṇāh*' and '*hupūyacaraṇāh*', the word *caraṇa* does not denote good and evil works, for in Vedic as well as ordinary language, the term '*caraṇa*' is generally used in the sense of '*ācāra*' (conduct). In ordinary speech such words as *ācāra*, *śīla* and *ṛta* are synonymous and in the *Veda* also *caraṇa* and *karma* are taught to be distinct from each other as in the passage, 'Those *karman*s...' etc. (*Tai.I.11.2*)

Therefore it is out of *caraṇa*, that is out of good conduct there is the attainment of particular works and not out of the balance of *karman*.

**M.III.i.10 (III.28)***tadya . . . . . kṛtāh*

From the *Chāndōya* text 'Among them...', etc., it may be supposed that going and coming back are only the result of conduct (but not of sacrificial and other sacred duties).

चरणाभिधानात् *caraṇābhidhānāt*—because of the mention of feet

**Ś.I.i.24 (73)***caraṇa . . . . . pratyabhijñāyate* (76)

In the previous text, Brahman was shown as

possessed of four feet in the *mantra*, 'That much....,' etc. (*Ch.III.xii.6*). Those very three feet of that four-footed Brahman, that are immortal and were shown in the *mantra* as constituting that aspect of Brahman associated with heaven, can be recognised.

### R.I.i.25 (I.255)

*Pādo'sya . . . . .*

In the passage—'All beings make up His one foot; three immortal feet are in the Highest Heaven' (*Ch.III.xii.6*), all beings are declared to form the foot of the same entity who is in relation with the Highest Heaven.

### M.I.i.24 (I.134)

because of the statement of the straying from the senses.

*karnādīnām . . . . . vidūrah*

Ear and other senses are said to run away from the Lord. In the text 'Beyond the...' etc., the Lord is said to be beyond the ken of senses.

चराचरग्रहणात् *carācaragrahaṇāt*—on account of the appropriation of the movable and immovable.

### Ś.I.ii.9 (104)

*carācaram . . . . . upapadyate (105)*

For, all movable and immovable things appear here as the eatable thing, with death as its condiment. None but the Supreme Self can consume such a food fully. As for the Supreme Self, it is quite possible to assert that He devours all, in as much as He withdraws everything into Himself during dissolution.

### R.I.ii.9 (I.300)

'*Carācara . . . . .*'

The taking, that is eating of the whole aggregate of movable and immovable things. Eating does not here mean fruition dependent on work; but rather the act of absorption of the world. Similarly by the

statement, 'To whom *mṛtyu*' it is understood that the whole of the movable and immovable world that is flavoured with the condiment of Death is eaten up. This sort of eating is the world's destruction. Hence such enjoyment meaning general absorption, can belong to the Highest self.

### M.I.ii.9 (I.175)

On account of the reference to the movable and immovable.

*sraṣṭā . . . . . skānde*

The *Skanda Purāṇa* says, 'Vāsudeva, the Supreme Lord is the creator, protector and devourer of all beings'.

चराचरव्यपाश्रयस्तु स्यात् तदव्यपदेशोऽभाक्तः *carācaravyapāśrayastu syāt tadavyapadeśo 'bhāktah*—The mention of these (birth and death) must be in the primary sense in relation to movable and immovable things

### Ś.II.iii.16 (445)

*carācara . . . . . santau (446)*

The words 'birth and death' have reference to the bodies of the moving and motionless entities. The entities—both moving and non-moving are born and they die. So the words birth and death have those in view in the primary senses.

..... भाक्तः ..... *bhāktah*

### R.II.iii.17 (II.349)

*tu . . . . . arthaḥ*

The word 'but' is intended to remove the doubt raised by the objection. The denotation of each particular word is dependent upon all movable and immovable things and has a secondary significance. The meaning is that it is assigned to a portion of the thing denoted by it.

*athavā . . . . . eva (II.350)*

Or the doubt here may be raised thus by means of the words '*tejas*' etc. which are ordinarily learnt as

denoting each of those particular things only, the denotation of the Brahman becomes figurative, that is secondary. The aphorism, 'But what...', etc. is given in answer to that objection.

The denotation of each word, that is, the word denoting each particular thing, is dependent upon all movable and immovable things; the words denoting movable and immovable things are non-figurative (*abhākta*), that is, used in their primary significance with reference to Brahman.

### M.II.iii.16 (II.156)

The statement refers to the moving and non-moving and it has only partial denotation.

*manasaśca . . . . .*

The statement 'and from *manas vijñāna* is produced', refers to the moving (active *manas*) and the non-moving (passive objects). So the statement is made with reference to the partial denotation of the words, *manas* and *vijñāna* (Mind as an organ and *vijñāna* as mind's activity), not with reference to the permanent and fundamental principle of *vijñāna*.

चातुर्मास्य *cāturmāsyā*—four-monthly sacrifices.

### R.I.i.1 (ii) (I.88)

*Cāturmāsyā* is the name given to three 'seasonal' or 'four-monthly' sacrifices which are performed at the *parvans* or commencement of three seasons viz. the spring, the rainy season and the autumn.

These sacrifices are :

- (1) the *vaiśvadeva*
- (2) the *varuṇapraghūsa*
- (3) and the *śākamedha*

The sacrifice known as *śunāsīriya* is considered by some to be a fourth *cāturmāsyā*.

चार्वाकपक्ष *cārvākapakṣa*—the view of *cārvāka*

### R.I.i.4 (I.161)

The *cārvākas* are the Materialists. Their sceptical doctrines were handed down to *cārvāka* and his followers by one Vācaspati or Brhaspati. Their opinions are embodied in what are called *Bṛhaspatya-sūtras*. They are regarded as atheists by the orthodox in matters of Vedic faith. The *cārvākas* believe only in one criterion of truth, namely Perception. According to them, non-intelligent matter itself is the cause of creation.

चितितन्मात्रेण *cititanmātreṇa*—because of its nature of being pure consciousness.

### Ś.IV.iv.6 (851)

*caitanyaeva . . . . . yuklā*

The real nature of the soul, however, is consciousness alone, so that it is proper that the liberated soul should be established in that nature only.

### R.IV.iv.6 (II.639)

*caitanya . . . . . manyate*

Auḍulomi is of the opinion that the essential nature of the individual self is mere consciousness.

चितित्मात्रेण *citimātreṇa*—by the absolute intelligent (personality)

### M.IV.iv.6 (IV.101)

*citi . . . . . bhuñjate*

The released have their own separate body consisting of pure intelligence and by that they enjoy the bliss.

चिदंश *cidamśa*—the intelligent part.

### R.I.i.1 (ii) (I.43)

*cidamśa . . . . . vācyaḥ*

The intelligent part, the individual peculiarity which is beyond the sphere of speech and mind, and which is known to itself; and which, being entirely of the nature of intelligence, is untouched

by any modification of matter, is expressed by the word 'existence', for the reason that it is indestructible.

**चिदात्मक cidātmaka**—that which is of the nature of intelligence (self)

Ś.I.i.1 (1)

*asmat . . . . cidātmaka*

The subject is referable through the concept 'I'

*citsvabhāva ātmā viṣayi (V.M. 4)*

the self of the nature of intelligence is the subject.

**चिदगुण cidguṇa**—the quality of intelligence.

M.II.iii.26 (II.173)

the very essence of the souls

**चेतन cetana**—sentient being

M.I.i.7 (I.78)

*cetana . . . . janārdanaḥ*

In the *Padma Purāṇa*, sentient beings are said to be of two classes namely, the individual soul and the Lord. Brahmā and others are said to be the *jīvas*. The Lord is but one who is *Janārdana*.

**चेतनकारणवाद cetanākāraṇavāda**—The theory that consciousness is the cause.

Ś.II.i.21 (326)

**चेतनत्व cetanatva**—to possess the character of an intelligent being.

R.I.i.12 (I.188)

*cetanatvam . . . . yogaḥ*

To possess the character of an intelligent being is known to be the same as to possess the quality of intelligence.

**चेतनैकान्तत्वं cetanaikāntatvam**—being restricted to mean only intelligent entities (*jīvas*)

R.I.i.23 (I.250)

**चोदनाद्यविशेषात् codanādyavaiśeṣāt**—on account of the non-difference of injunction and the rest.

Ś.II.iii.1 (619)

*ādi . . . .*

the word 'ādi' being used for implying the reasons (viz. connection, form and name) that determine non-difference, as they are contained in the aphorism stating the accepted view in the section of the *Pūrvamīmāṃsā* that deals with the texts of other branches of *Vedas*. The meaning is that the meditations are the same because of the similarity of connection, form, injunction and name.

R.III.iii.1 (II.560)

*codanā . . . .*

'*Codanā*' is the injunction which is the particular meaning of verbal roots and which is of the kind that is expressed in Vedic sentences by such words as '*upāsīta, vidyāt*' etc. (each of which means a command to worship). By the expression 'ādi' occurring in the aphorism here, what are denoted are the connections with results, form and name, which are given in the aphorism in (*Jai. Sū. II. 4. 9*). As these injunctions etc. are not distinct, the same meditation is recognised in another branch of the *Veda*.

M.III.iii.1 (III.155)

*ātmā . . . .*

'Meditate on Him as the *ātman* only' (*Br. III.4.7*). This and similar injunctions and the reasoning comprehended by them are not of special character (that is, they apply equally to all grades of devotees).

**चोद्य codya**—objection

R.I.i.1 (I.237)

**चैतन्यशक्तियोग caitanyaśaktiyoga**—association of the faculty of consciousness.

**R.II.i.4 (II.217)**

चैत्ररथेन लिङ्गात् *caitrarathena liṅgāt*—from the indicative mark of *Caitraratha*

**Ś.I.iii.35 (211)**

*ullaratra . . . . . saṅkirtyate*

There is the mention later on of *jñānāsruti*, along with the *Kṣatriya Abhipratārin* of the line of *Caitraratha*.

**R.I.iii.35 (II.80)****M.I.iii. 35 (I.320)**

छन्दतः *chandataḥ*—as it is desired

**Ś.III.iii.28 (663)**

*tasmāt . . . . . draṣṭavyam*

Such means have to be practised voluntarily at an earlier period during the stage of aspiration; and it is to be noticed that the attenuation of virtue and vice results from that alone.

**R.III.iii.28 (II.492)**

*yatheshṭam . . . . .*

According to the intended meaning that is desired (properly), the logical connection of the words or phrases has to be described.

**M.III.iii.29 (III.208)**

*svecchayā . . . . . vā*

At their choice, the released perform or do not perform holy acts.

छन्दोऽभिधानात् *chando'bhidhānāt*—because a metre is mentioned

**Ś.I.i.25 (78)**

*atha . . . . . iti*

It was asserted that Brahman is not spoken of even in the earlier text, for the metre *Gāyatrī* is mentioned therein, thus: '*Gāyatrī* is indeed all these things that there are' (*Ch.III.xii.1*).

**R.I.i.26 (I.206)**

*pūrvāsmi . . . . .*

The previous section at first refers to the metre called *Gāyatrī*, '*Gāyatrī* indeed is everything' (*Ch. III.12.1*) and then introduces with the words 'this is also declared by a *Ṛk* verse'—the verse, 'Such as the greatness of it' (viz. the *Gāyatrī*).

**M.I.i.25 (I.138)**

*atha . . . . . kṛtaḥ*

The light referred to in the text, 'Now that ...,' etc. is mentioned at the commencement of a previous text as the metre *Gāyatrī*, in the passage, '*Gāyatrī* indeed is all this' (*Ch. III.12.1*).

छागत्वपरिकल्पन *chāgatvaparikalpana*—ascribing the form of a she-goat

**R.I.iv.10 (II.120)**

According to the Advaitins *ajā* is the *Prakṛti* presented in the image of a she-goat.

'छायातपौ' '*Chāyātāpau*'—shade and light.

**Ś.I.ii.11 (106)**

*chāyā . . . . . asamsāritvasya (109)*

The transmigrating self and the transcendental self are poles asunder like shade and light, for transmigration is a result of ignorance, while transcendence of transmigration is Supreme Reality.

**R.I.i.1 (I.246)**

*chāyātāpau . . . . . aikāthyāt (S.S.I. 246)*

The ignorant is the shadow; the Omniscient is the sunlight.

जगत् *jagat*—world

**R.I.i.1 (I.218)**

*aḥṣaram . . . . . jagat*

The destructible is the whole world, which is the

manifestation of the power of the Supreme Brahman, in the same way in which spreading light is the manifestation of fire located in a particular spot.

*tad . . . . . jñāyate (I.221)*

The world which is the manifestation of the Supreme Lord's glory is undoubtedly real.

*Sṛṣṭisthitilayukarmabhūtaṁ . . . . . (I.232)*

the world which is the object of creation, preservation and destruction.

*śailādi . . . . . jagataḥ (I.i.1 (ii) (I.41)*

world which is differentiated by the distinctions of mountains, oceans, land etc.

*cidacurmiśre jagati (I.i.1 (ii) (I.43)*

in the world which is made up of the intelligent and non-intelligent things.

जगत्कारण jagatkāraṇa—cause of the world.

Ś.I.ii.1 (97)

*yat . . . . .*

The source of the universe connoted by the word 'Brahman' is well known in all the *upaniṣads*.

जगदुपादानकारण jagadupādānukāraṇa—material cause of the world

R.III.ii.35 (II.54)

Brahman

जगद्वाचित्वात् jagadvācitvāt—because the word 'work' is indicative of the universe.

Ś.I.iv.16 (255)

*pārameśvara . . . . . syāt (256)*

The creator of these *puruṣas* must be the Supreme Lord.

*pāriśeṣyāt . . . . . karma (257)*

The universe that is perceived directly is referred to by the word 'this' occurring in 'the work' and that very universe is referred to by the word 'work' in the derivative sense of 'that which is accomplished' (that is a product).

R.I.iv.16 (II.132)

*jagadvācitvāt . . . . . (II.135)*

The Brahman is the only cause of the world, because the word '*karma*' in the context denotes the world as an effect produced by Him.

In the expression '*yasya vā etat karma*' the word '*karma*' (work) which is associated with the word '*etat*' (this), denotes the world which is an effect produced by the Supreme Person. The word '*etat*', denotes in a general way the whole world which is directly presented to consciousness by perception and the other means of true knowledge, and which consists of intelligent and non-intelligent things.

M.I.iv.17 (I.377)

because the words indicate the things of the world.

*jagati . . . . . śabdānām*

Men think and talk of the world generally but not of the Supreme Lord. Hence words have been known as attached to the world.

जगद्विधरण jagadvidharaṇa—support of the world

R.I.iii.15 (II.4)

*jagad . . . . . mahimā*

Indeed, to be the support of the world constitutes the greatness of the Highest Brahman.

जगद्व्यापारवर्ज jagadvyāpāravarjaṁ—except in the matter of activity in relation to the creation of the world etc.

Ś.IV.iv.17 (858)

*Jagat . . . . . īśvarasya*



It is proper that barring the power of creation etc. of the universe, the liberated souls should have all other divine powers like becoming very minute etc. The power of creation etc. of the universe can reasonably belong to God alone who exists eternally.

#### R.IV.iv.17 (II.649)

jagat . . . . . aiśvaryam

The activity in relation to the world is control over the distinction of the essential natures, existence and actions of all intelligent things. Free from that is the power and glory which consists of the unconditional experience of the Brahman and which belongs to the released self, all of whose veils of ignorance have been removed.

The control of the whole universe exists only with reference to the Supreme Brahman.

#### M.IV.iv.17 (IV.113)

tatra . . . . . āpnoti

The liberated souls obtain all their wishes barring the creation of the universe.

जगन्नित्यत्ववादिन् jagannityatvavādin—one who upholds the universe to be eternal.

#### Ś.I.i.4 (20)

जगन्निमित्त jagannimitta—efficient cause of the world

#### R.I.i.1 (I.185)

Brahman

जनि jani—birth

#### M.III.i.1 (III.1)

'bhūtānām samprayogaśca janiḥ'

Birth is only the coming together of the elements.

जन्मादि janmādi—origin etc.

#### Ś.I.i.2 (9)

janma . . . . . sambhavāt

What begins with *janma*, that is origination; thus it is an adjectival compound indicating its own attribute. The meaning of the compound is: origination, sustenance and destruction. And of origination the primacy depends on both statements of scripture and nature of things. In the scripture, 'that whence these beings originate', the sequence is shown among origination, sustenance and destruction. And the nature of things is such that sustenance and dissolution occur in respect of a substrate that has become existent through origination.

anyeṣāmapī . . . . . (10)

Of all other modifications of beings, there is inclusion even in the three; hence are mentioned here origination, sustenance and destruction.

'yotpatti . . . . . iti (V.M.49)

By the three there is indicated Brahman's material causality; bare origination, being common to the efficient cause as well, it cannot indicate material causality.

yuto . . . . . iti (12)

'That whence these beings originate, that by which, being originated, they live, that to which they return: that is Brahman' (*Tai.III.i*).

#### R.I.i.2 (I.102)

janmādi . . . . . bahuvrīhiḥ

The term '*janmādi*' means creation, preservation and destruction. The attributive compound (here) denotes that collection of things which is characterised as having 'creation' at its beginning.

jagat . . . . . śakyate (I.110)

Brahman can be known on the basis of the origination, sustenance and reabsorption of the world. These characteristics occupy the position of collateral marks.

janmasthiti . . . . . (I.111)

The attributes of creation, preservation and destruction define Brahman to be that thing which is their own instrumental and material cause.

*yato vā imāni . . . . . (I.113)*

Brahman, who is the cause of the creation etc. of the world is apprehended from the *Taittirīya* text 'From whom all these beings are born, by whom when born, they are all preserved, and to whom they go when they perish—that is Brahman'.

**M.I.i.2 (I.47)**

*sṛṣṭi . . . . . Brahma (I.48)*

Brahman is that from whom the origin, sustenance, dissolution, order, knowledge, ignorance, bondage and release proceed. The *Taittirīya* text, 'That of whom these things are born, by whom when born, they live and to whom they go when they perish—that is Brahman'.

*asya . . . . . vyācaṣṭe (I.48)*

The expression 'janmādi' may be taken to mean 'janma' (origin) and 'sthiti' (sustenance) 'samhṛti' (dissolution) implied by the word 'ādi', thereby pointing out that Brahman is that from whom these three activities take place. But the *ācārya* explains the aphorism in its two significances to set aside the above interpretation.

**जागरितदर्शन *jāgaritadarśana*—visions of the waking state**

**Ś.II.ii.29 (400)**

*upalabdhi . . . . . darśanam*

visions of the waking state are forms of perceptions.

**जाग्रद्वत् *jāgradvat*—as in the waking state.**

**Ś.IV.iv.14 (856)**

*yathā . . . . .*

The liberated soul can reasonably have desires for father and others fulfilled by their actual presence just as much as in the waking state.

**R.IV.iv.14 (II.646)**

*jāgrat . . . . . bhunkte*

The released soul enjoys like a person in the waking state.

**M.IV.iv.14 (IV.110)**

*yathā . . . . . sambhavaḥ*

When the body exists, there is the enjoyment of the blessings as in the waking state.

**जाति *jāti*—generic character.**

**R.I.i.1 (I.126)**

*saṁsthānameva jātiḥ*

configuration alone constitutes the generic character.

**जातिकृत *jātikṛta*—based upon the origin.**

**M.I.i.1 (I.27)**

*mandu . . . . . bhedaḥ*

The eligible persons for the knowledge of Brahman are of three classes—the lowest, the middle and the highest. The lowest class comprises devotees lacking in *śama* etc. To the middle class belong the sages and the Gandharvas. Gods are of the highest order. This classification is based upon the nature of their birth.

**जातिस्मर *jāti-smara*—one who remembers his past lives**

**Ś.III.iii.32 (669)**

**जातिस्मृति *jāti-smṛti*—reminiscences of previous life.**

**M.I.i.3 (I.59)**

From reminiscences of previous life, one can infer the existence of things which are beyond the ken of senses.

**जिज्ञास्य *jijñāsyā*—the object to be enquired.**

**M.I.iii.24 (I.285)**

Viṣṇu is the Brahman to be enquired into.

जीव *jīva*—individual soul

**Ś.I.i.6 (42)**

*jīva . . . . . va*

From usage and derivation the word *jīva* (the individual soul) means that which has sentence, which controls the body and holds together the organs and senses.

**Ś.I.i.31 (89)**

*na . . . . . ucyaṭe*

What is known as the individual self is not entirely different from Brahman for the texts 'That Thou art' (*Ch. VI.viii*) and 'I am Brahman' (*Bṛ.I.iv.10*), declare so.

Though the individual self is Brahman in reality, it is called an agent or an experiencer on account of the distinctions created by such limiting adjuncts as the intellect.

**R.I.i.21 (I.241)**

The individual selves are subject to the influence of *harmas* in as much as they have to experience pleasures and pains in obedience to their *harmas*.

**R.II.ii.31 (II.308)**

*tatra . . . . . trividhaḥ*

According to the Jains the *jīvas* are of three kinds namely, the bound, those who have obtained perfection through yoga, and those who have attained final release.

*lutra . . . . . guṇaḥ*

*Jīva* is that which possesses the qualities of knowledge, sight, pleasure and power (according to the Jains).

**M.I.i.1 (I.140)**

जीवकर्तृक *jīvakartṛka*—the theory that the universe has individual soul as the cause.

**M.II.i.13 (II.24)**

*jīvāt . . . . . iti*

'From the soul all beings spring, and on the soul they stand firm; and into the same soul they become absorbed. Hence none other than the soul is the cause'.

जीवघन *jīvaghana*—total mass of creatures

**Ś.I.iii.13 (163)**

*ghana . . . . . iti*

A mass is a formation like a lump of salt; a formation constituting an individual being is the 'total mass of creatures'. By the term 'total mass of creatures' is meant a limited manifestation of the Supreme Self in the likeness of an individual being (viz. Hiraṇyagarbha) which is comparable to a lump of salt. And this is conjured up by limiting adjuncts, and it is higher than the sense-objects and the senses.

*āpara . . . . . jīvaghana*

According to some, by the term '*jīvaghana*' is meant here the world of Brahman that is higher than the other worlds and is indicated in the text, 'By the..., ' etc. (*Pr. V. 5*). The world of Brahman can be a mass of creatures because all the individual beings, delimited by their senses, become united in Hiraṇyagarbha, inhabiting the world of Brahman and identifying Himself with the totality of organs.

जीवन्मुक्ति *jīvanmukti*—release while living.

**R.I.i.4 (I.152)**

*saśarīrasyaiva . . . . .*

If 'release while living' is said to be release resulting to the self even in the embodied condition, then such a statement will be self-contradictory in meaning like the statement—'My mother is barren', because it has been declared by yourself with the help of scriptural passages that to be embodied is to be in bondage and that to become

unembodied is to obtain release. And again it is not right to say that, when the appearance of the association of the self with the body is in existence, then, whoever has the belief that such an appearance is false, to him there is the destruction of this association with the body. If his association with the body is destroyed by the belief that it is false, how can there be release to him even when he has the body? That release from embodiment which results to one after death is also undeniably the destruction of the false appearance of one's being associated with a body. Then what is the peculiarity about the release which takes place even while in this life?

जीवमुख्यप्राणलिङ्गात् *jīvamukhyapṛāṇalingāt*—on account of the indicatory marks of the individual soul and chief *prāṇa*

Ś.I.31 (87)

*jīvasya . . . . . abhidhīyate*

As for the characteristic marks of the individual soul, it is clearly in evidence in the passage, ‘one should not...’ etc. (*Kau.II.8*). For the individual self engaged in the use of organs like speech, is spoken of here as an entity to be known.

*tathā . . . . . dharmah*

There is the indication of the chief vital force, ‘Now, then...’ etc. (*Kau.III.3*). The keeping up the body together is the function of the vital force.

R.I.32 (I.279)

*na vācam . . . . .*

The characteristics of the individual self are mentioned in the following and other passages, ‘Let no...,’ etc. ‘I killed...,’ etc. The characteristics of the chief vital air are given in the following passage..., ‘so long...,’ etc., ‘Now indeed ...,’ etc.

M.I.31 (I.156)

*tāvanti . . . . . liṅgam*

The characteristic marks of the individual soul are

stated in the text, ‘so many...,’ etc. and of the chief vital air, in the passages describing the dispute between the breaths.

जीवमुख्यप्राणलिङ्गात् *jīvamukhyapṛāṇalingāt*—because of the presence of the indicatory marks of the individual self and the chief *Prāṇa*

Ś.I.iv.17 (256)

*atha . . . . . iti*

Now then, the argument was advanced that from the indicatory marks of the individual self and the chief *Prāṇa* met within the complementary portion of the text, either of the two must be accepted but not the Supreme self.

R.I.iv.17 (II.137)

*atha . . . . . iti*

Now what has been stated above to the effect that, through the inferential marks pointing to the individual soul and the circumstance of mention being made of the chief vital air, the enjoying individual self itself is dealt with in the context here and not the Supreme Self.

M.I.iv.18 (I.378)

*tad . . . . . liṅgam*

A thing is denoted by its name. The texts, ‘when...,’ etc. and ‘By *vāyu*...,’ etc. are the characteristics of the individual soul and the chief of breaths respectively.

जीवलिङ्ग *jīvaliṅga*—indicatory mark of the individual soul.

Ś.I.28 (83)

M.I.iii.1 (I.231)

*sa . . . . . ca*

The text ‘He moves...,’ etc. conveys marks appropriate to the individual soul.

‘जीवेन’ *‘jīvena’*—with the individual self.

R.I.i.13 (I.221)

*Jivena mayā iti . . . . .*

The expression, 'with this individual self which is also the same as Myself' shows that the individual self has the Brahman for his self for the reason that Brahman has entered into the individual self so as to constitute his self because in the following scriptural passage it is said, 'He created all this... Having entered into it, He became the *sat* and *tyat*'

जुषमाणः *juṣamāṇaḥ*—dwelling.

M.II.i.18 (II.35)

the unborn transmigratory soul dwelling in *prakṛti*.जुष्ट *juṣṭa*—fully satisfied.

R.I.i.1 (ii) (I.75)

The Supreme Lord.

M.I.17 (I.109)

the Lord worshipped by the gods

जुहुः *juhūḥ*—ladle

R.III.iii.41 (II.513)

जैवं रूपं *Jaivam rūpam*—an aspect of individual being.

Ś.I.iii.19 (178)

*tasmāt . . . . . anurthayogi*

that which is unreal and being conjured up by ignorance etc., tainted by many such defects as agentship, experienceship, love, hatred etc., and subject to many evils.

*apare . . . . .*

There are others, as also some of our Vedāntins, who think that the creature—aspect is real. The Supreme Lord is but one—unchanging, eternal, absolute consciousness but like the magician. He appears diversely through ignorance. Apart from this there is no other consciousness as such.

ज्यायस्त्वं *jyāyastvam*—absolute greatness.

Ś.I.i.22 (69)

*jyāyastvam . . . . . iti*

For absolute greatness is declared about the Supreme Self alone in the text 'Greater than....' etc. (Ch.III.xiv.3).

'ज्योग्जीवति' *jyogjīvati*—'he lives brightly'.

R.I.ii.15 (I.310)

*vyādhyādi . . . . . jīvati*

'He lives brightly' means he lives unattacked by diseases until the attainment of Brahman.

ज्योतिः *jyotiḥ*—Light (Brahman)

Ś.I.i.24 (73)

*tasya . . . . . jyotiḥ (74)*

Solar rays etc. that help vision are called 'light'.

*brūmah . . . . . grāhyam (76)*

Brahman is to be understood here by the word *jyotiḥ*.

*tasmāt . . . . . śrutihhyaśca (76)*

Whatever reveals other things is referred to by the word 'light'. Hence Brahman, which is consciousness by nature, can also be referred to by the word 'light' in that sense, in as much as It reveals the whole universe. This is also declared in the text, 'He shining...' etc. (*Mu.II.ii.10*).

R.I.i.25 (I.255)

*idam . . . . . iti*

It is revealed in the passage, 'Now that light which shines above this heaven, higher than everything, in the highest worlds beyond which there are no other worlds, that is that same light which is within this person'. (*Ch.III.13.7*)

*dyu . . . . . eva*

That 'light' which is described as being related to

the Highest Heaven and is associated with unsurpassable splendour is the Highest person Himself.

**M.I.i.24 (I.134)**

*viṣṇu . . . . . jyotiḥ*

It is only Viṣṇu, who is called light in the *R̥g Veda* 'The cars ...' etc.

**ज्योतिरादिवत् *jyotirādivat***—as in the case of light etc.

**Ś.II.iii.48 (484)**

*jyotirādivat . . . . . (485)*

As fire from cremation ground is avoided, but not others, though as fire they are all the same; sunlight falling on an unholy place is avoided but not so the sunlight on holy ground, though as sunlight, it is all the same.

**R.II.iii.47 (II.383)**

*jyotir . . . . . parihriyate*

All fire is of the same kind, and yet one willingly fetches fire from the house of a Brahmin, while one shuns fire from a place where dead bodies are burnt and from a Brahmin one accepts food without any objection while one refuses food from a low person.

**M.II.iii.48 (II.205)**

*yujyate . . . . .*

Just as the diety Sun dwelling in the orbit of the Sun is not different from his own light.

**ज्योतिराद्यधिष्ठानं तु *jyotirādyadhiṣṭhānam tu***—But there is the fact of presiding over by the fire and others.

**Ś.II.iv.14 (511)**

*tu . . . . . pratijānīte (512)*

The word 'tu' refutes the opposite view; and the assertion is made that the organs of speech and the rest engage in their respective works when they are presided over by light etc., that is to say, by

the deities identifying themselves with light (that is fire) etc.

**R.II.iv.13 (II.397)**

*jyotir . . . . . devatānām (II.398)*

The control by *jyotis* etc. that is, by the god of fire and other gods.

**M.II.iv.15 (II.244)**

(Brahman) that dwells in the light and other Elements.

*Yat . . . . . pravartayati*

Brahman, which dwells in Light (*Agni*) etc. as the dweller, causes the various functions to be discharged by organs like eye etc.

**ज्योतिरुपक्रमा तु *jyotirupakramā tu***—certainly those counting from fire

**Ś.I.iv.9 (242)**

*paramēśvarāt . . . . . lakṣaṇā*

*Ajā*, the material source of the four classes of beings, sprang from the Supreme Lord and it consists of the elements counting from fire, viz. fire, water and earth. The word *tu* is used to imply emphasis. *Ajā* is to be understood as constituting of three elements and not as constituted by the three attributes viz. *sattva*, *rajas* and *tamas*.

**R.I.iv. 9 (II.116)**

Indeed (she) has the Light for her source.

*tu . . . . .*

The word 'indeed' imports emphasis. This *ajā* has indeed the Light for its source. The Light mentioned here is the Brahman.

**ज्योति ( रूपक्रमात् तु ) *jyoti (rupakramāt tu)***—Also the term '*jyotis*' denotes Brahman only.

**M.I.iv.10 (I.362)**

*jyotirādi . . . . . eva*

It is only Viṣṇu who is declared also by the words which by the established usage, are the names of sacrificial acts like *Jyotiṣtoma*.

ज्योतिर्दर्शनात् *jyotirdarśanāt*—light is Brahman for it is seen in the *Upaniṣad*

Ś.I.iii.40 (216)

*paramēva . . . . . śabdām*

The Supreme Brahman Itself is meant by the word light in the text, 'This serene ...' etc. (*Ch. VIII.xii.3*) because it is met with in that sense in the *Upaniṣad*.

*aśarīram . . . . .* (217)

And this self stands declared from the fact of the attainment of this light for the sake of becoming unembodied as mentioned in, 'Happiness and...', etc. (*Ch. VIII.xii.1*) and also from the use of such attributes as 'Supreme Light' (*Ch. VIII.iii.4*) and 'the transcendental Being' (*Ch. VIII.xii.3*).

R.I.iii.41 (II.86)

*na tatru . . . . .*

From the passage, 'There the...', etc. (*Ka.V.5*) it is seen that there is mentioned in relation to Him who is of the size of the thumb that splendour, which is peculiar to the Highest Brahman, which eclipses all other brilliance, which forms the cause of all other light and is also helpful to them. Moreover it is declared every where in the *vedānta* that to possess the character of the greatest splendour belongs to the Highest Brahman as seen in the following and other passages, 'Having reached...', etc. (*Ch. VIII.3.4*).

M.I.iii.40 (I.329)

*Viṣṇu . . . . . eva*

The light spoken of here is none but Viṣṇu. The *Caturvedaśikhā* states, 'Viṣṇu alone is light...' etc.

ज्योतिःशब्द *Jyotiḥśabda*—the word 'fire'

Ś.I.i.7 (45)

*jyotiḥ . . . . . pravṛttāḥ*

By common usage the word 'jyoti' implies 'fire' which illumines. But from the similarity of illumining arrived at by some eulogistic fancy (*arthavāda*) it is applied to a sacrifice.

ज्योतिषा *jyotiṣā*—by light

Ś.I.iv.13 (249)

*asatyapi . . . . . iti*

Although the followers of the *Kāṇva* recension miss food, their quintuplet is made up of light, for in 'upon the...', etc. (*Br.IV.iv.16*) which precedes the verse, 'that in which the five *pañcajanūḥ*' etc. they read of light for the very purpose of determining the nature of Brahman.

R.I.iv.13 (II.125)

*ekeśām . . . . . jñāyante*

By means of the word 'light' occurring in the context *pañcajanas* are said to be the five senses.

M.I.iv.14 (I.371)

*tad . . . . . pañcakam*

In the text of the *Kāṇvas*, the group of five (*Prāṇa*) is made up by taking 'the light' which is mentioned in the preceding *mantra* 'Him...', etc.

ज्योतिषि भावाच्च *jyotiṣi bhāvācca*—and owing to the occurrence in respect of a sphere of light.

Ś.I.iii.32 (203)

*yad . . . . . prayujyante*

To this sphere of light existing in the sky, that illumines the world by rotating themselves throughout day and night, are applied such words as the sun etc. which are indicative of the gods.

*yudapi . . . . . vyavahārān* (I.III.33 (205))

Although the words etc. may refer to a sphere of light, still from their use in the sense of gods, they represent those gods as possessed of sentience

and divine powers; for those words are thus used in the *mantras* and corroborative statements.

**R.I.iii.31 (II.73)**

and on account of (meditating on the part of the gods) being in the Light

*lām . . . . .*

In the passage, 'The gods..., ' etc. (*Bṛ.IV.4.16*) it is declared that gods have to worship the Light, that is, the Highest Brahman.

**M.I.iii.32 (I.314)**

also with reference to the knowledge of the gods, it being already attained.

*jyotiṣi . . . . . bhāvūt*

The knowledge of the gods, which is perfect has already become such. Just as all other lights are merged in the light of the sun, so in the knowledge of the gods all things are comprehended.

ज्ञः jñāḥ—cognizer

**Ś.II.iii.18 (450)**

*jñāḥ . . . . . ātmā*

The soul is a cognizer. It is endowed with eternal consciousness.

**R.II.iii.19 (II.361)**

(individual self)

*jñāḥ . . . . . svarūpaḥ*

It, that is the individual self, is the knower itself. The individual self has certainly the essential nature of the knower itself; it is not mere intelligence, it is not also of the nature of non-intelligent things.

**M.II.iii.18 (II.160)**

the individual self

*jīva . . . . . eva*

The individual self too is born from the same Supreme Lord, on the authority of scripture only.

ज्ञप्ति jñapti—consciousness.

**R.I.i.1 (I.156)**

ज्ञशक्तिवियोगात् jñāśaktiviyogāt—on account of the absence of the power of intelligence.

**Ś.II.ii.9 (359)**

*evamāpi . . . . . eva*

Faults like the impossibility of sustaining design etc. rationally, as mentioned earlier, persist just as before, since *Pradhāna* is bereft of the power of intelligence.

**R.II.ii.7 (II.285)**

*pradhānasya . . . . . prāduḥsyuḥ*

Our objection would remain in force, because, any how, the *pradhāna* is devoid of the power of a cognising subject.

**M.II.ii.9 (II.76)**

*svataḥ . . . . . uyuktaḥ*

*Puruṣa* being individually powerless, connection with the body would be impossible to be brought about.

ज्ञाता jñātā—knower

**R.I.i.1 (I.193)**

*jñātureva jñānasvarūpatvāt*

He who is the 'knower' can alone possess the essential nature of intelligence.

ज्ञातृत्वं jñātṛtva—being the knower

**R.I.i.1 (I.158)**

*jñātṛtvaṁ . . . . . āśrayatvaṁ (I.159)*

To be a knower is to be the substrate of the quality of knowledge.

**R.I.iii.18 (II.46)**

the self



ज्ञानं *jñānam*—knowledge

Ś.I.i.4 (26)

*jñānam tu pramāṇajanyam*

Knowledge is generated by means of valid knowledge.

*ataḥ . . . . . tantraṁ*

Knowledge cannot be effected or not effected or effected in a different way; it is dependent purely on the thing; it is not dependent on an injunction, nor is it dependent on a person.

Ś.III.ii.21 (595)

*jñānam . . . . . tat*

Knowledge arises from its valid means and it conforms to its object, just as it is. It can neither be produced by a hundred injunctions, nor debarred by a hundred prohibitions. For it is not a matter of personal option, it being dependent on the object itself.

R.I.i.1 (I.52)

*ataḥ . . . . . vidhīsitam*

Hence that 'knowledge' alone which is different from the knowledge of the syntactical meaning of sentences and is imported by words such as *upāsana*, *dhyānu*, (i.e. meditation) is what is desired to enjoin by means of the Vedāntic passages.

R.I.i.1 (I.100)

*jñānam . . . . . uktam*

Knowledge (of Brahman) is of the nature of meditation and what is to be meditated on is Brahman as possessing qualities.

R.I.i.1 (I.164)

*jñānameva . . . . . nivartakam*

Knowledge alone removes ignorance.

R.I.i.1 (I.201)

*jñānameva . . . . . ucyate*

That conscious state which is pleasant is said to be bliss.

R.I.i.1 (I.212)

*saṁjñāyate . . . . . uktam*

That by means of which that Brahman who is devoid of all evil, pure, high, devoid of all blemishes and is of one form, is either seen or attained—that is called knowledge and all else is called ignorance.

R.I.iii.39 (II.82)

*apuruṣatantra*—not subject to the control of any man

M.II.IV.7 (II.227)

*tasmāt . . . . . itī*

In Vāyuprokta it is said, 'Knowledge is called *gati* (lit 'the moving') because it causes a person to be lifted up'.

ज्ञानपद *jñānapada*—the term 'knowledge'

R.I.i.2 (I.113)

*jñānapadam . . . . . vyāvṛttāḥ*

The term 'knowledge' denotes in relation to Brahman the eternal and uncontracted condition of pure intelligence. By this term the released souls are excluded from the definition of Brahman owing to the fact that their intelligence must have been at one time in a contracted state.

ज्ञानप्रागभाव *jñānaprāgabhāva*—the antecedent non-existence of knowledge.

R.I.i.1 (ii) (I.16)

*jñānaprāgabhāva . . . . .*

It has to be granted that in the cognition, 'I am ignorant, I do not know myself, nor do I know another,' what is experienced is only that antecedent non-existence of knowledge which is accepted by both of us (the *pūrvapakṣin* and the *siddhāntin*).

ज्ञानबाध्य *jñānabādhya*—sublated by knowledge

R.I.i.1 (ii) (I.1)

*avidyā*

ज्ञानसन्तति *jñānasantati*—stream of cognitions.

R.I.i.1 (ii) (I.24)

ज्ञेयत्वावचनाच्च *jñeyatvāvacanācca*—and on account of there being no statement of its being an object of knowledge.

Ś.I.iv.4 (233)

*na . . . . . asti*

In the *upaniṣad*, this *avyakta* is not mentioned as a thing to be known, the term *avyakta* being used as a mere epithet.

There is no other text to show that *avyakta* is either to be known or adored.

R.I.iv.4 (II.107)

*na . . . . . grahaṇam*

This *avyakta* is not mentioned here as an object of knowledge. Therefore that *avyakta* which is established as the *Pradhāna* by Kapila is not meant here in the context.

M.I.iv.4 (I.355)

*anyasya . . . . .*

Consequently other things cannot be reasonably accepted as declared by the words *avyakta* etc.

*tameva . . . . . vacanāt (J.355)*

Viṣṇu is the only entity to be known for the purpose of obtaining release.

ज्ञेयविशेषसिद्धिरूप *jñeyaviśeṣasiddhirūpa*—Having the nature of pragmatic fitness in relation to particular things to be known

R.II.i.15 (II.246)

*nya*—name of a sea of nectar in *Brahmaloka*

M.I.iii.15 (I.268)

तच्छब्द *tacchabda*—the word 'that'

R.I.i.1 (ii) (I.40)

Brahman who is omniscient, who wills the truth and the cause of the creation, preservation and destruction is referred to as 'That' in the passage 'That thou art'.

R.I.i.15 (I.205)

*evam . . . . .*

The word 'That' in the passage 'That Thou art', points out Brahman, who forms the subject of the context and is characterised by infinite attributes, which are all not within the province of any other means of proof than the scriptures. It is very inappropriate to say that the word is intended to teach only that thing which is devoid of attributes.

तच्छेषगत्यनुस्मृतियोगाच्च *taccheṣagatyānusmṛtiyogācca*—and owing to the appropriateness of the constant meditation about the way which is a part of that

Ś.IV.ii.17(813)

*taccheṣa . . . . . yuktam (814)*

In connection with certain meditations it is enjoined that the soul's path that is associated with the nerve at the top of the head and forms a part of the meditation itself has to be reflected on. And it is reasonable that by virtue of thinking on it, he should emerge through that very thing.

R.IV.ii.16 (II.608)

And because of the application of remembrance of the way which is an element of that.

*vidyā . . . . . ca*

And through having repeated recollections of the path which is excessively dear to the individual self as being a requisite of the *vidyā*.

**M.IV.ii.17 (IV.60)**

with the help of the memory of the path resulting from (forming part of) that (knowledge).

yam . . . . . ca

Also by virtue of the remembrance of the path to be travelled resulting from the knowledge of Brahman, which fact is conveyed by the following *smṛti*, 'Remembering whatever form of being he leaves this body at the end, into that form he enters, being impressed with it through his constant meditation of the same form'.

**तच्छ्रुतेः tacchruteḥ**—that being known from the *Upaniṣads*.

**Ś.III.ii.7 (570)**

*tacchruteḥ . . . . . (571)*

All these nerves and other things are mentioned in the respective contexts in the *upaniṣads* as the places of sleep; and all these become reconciled if they are accepted collectively. The text, 'He sleeps...', etc.

**R.III.ii.7 (II.430)**

*trayūṇām sthānatvaśrutiḥ . . . . .*

All the three namely *nāḍis* (veins), *puritat* (pericardium) and *ātmā* (Brahman) are declared to be the seat of deep sleep.

**M.III.ii.7 (III.87)**

The *Chāndogya upaniṣad* states, 'Then in sleep in these *nāḍis*...', etc.

**तच्छ्रुतेः tacchruteḥ**—since the *upaniṣad* declares that

**Ś.III.iv.4 (720)**

*yadeva . . . . . hetutvam*

In the text, 'That rite...' etc. (*Ch. I.i.10*)

Knowledge is heard of as forming a part of some rite; hence knowledge by itself cannot be the cause of liberation.

**R.III.iv.4 (II.538)**

*śruti . . . . . iti*

The scripture itself speaks of the *vidyās* being the accessories of *karma*, as in the passage, 'That very...' etc. (*Ch. I.i.10*)

**M.III.iv.4 (III.286)**

*yadeva . . . . . śruteḥ*

The *Chāndogya upaniṣad* shows that knowledge is complementary to action, 'Whatever...', etc.

**तच्छ्रुतेः tacchruteḥ**—that being so declared by the *upaniṣads*.

**Ś.IV.ii.5 (803)**

On the authority of the text, 'the vital force is withdrawn into fire'.

**R.IV.ii.5 (II.496)**

*tacchruteḥ . . . . .*

Because it is so declared in the scriptures that the individual self in motion consists of all the elements as in the passage, 'It consists of...', etc. (*Br. IV.4.5*).

**M.IV.ii.5 (IV.45)**

*bhūteṣu . . . . . śruteḥ*

The *Brhad śruti* states, 'Into the elements the gods enter, the elements into the Perfect Lord; but the Lord neither rises nor sets. He is but absolute; He stands in the middle'.

**तच्छ्रुतेः tacchruteḥ**—scripture stating that.

**Ś.IV.iv.8 (852)**

*tacchruteḥ . . . . . (853)*

Such *upaniṣadic* texts as, 'The manes...' etc. (*Ch. VIII.ii.1*) will be compromised if other causes have to be relied on.

**R.IV.iv.8 (II.641)**

*sa . . . . . śrūyate*

Through his mere willing the truth, the rising up of fathers etc. is declared in the scripture, 'If he has ...,' etc. (*Ch. VIII 2.1*)

#### M.IV.iv.8 (IV.103)

*sa . . . . . śruteḥ*

The *Chāndogya upaniṣad* states, 'If he desires the world of his fathers, by his mere will, the fathers arise' etc.

तज्जलान् *tajjalān*—(The world) originates from That, merges in That, and is sustained by That.

#### Ś.I.ii.1 (96)

*yataḥ . . . . . jagat (V.M.160)*

Because it emerges from That Brahman, the world is called '*tajjam*'; since it merges in That it is called '*tallam*' and since it breathes in That during the period of its existence, i.e. since it functions, the world is called '*tadanam*'.

#### R.IV.i.3 (II.574)

All intelligent and non-intelligent things are created by Him (Brahman), are absorbed into Him and are preserved by Him.

तडितः अधिवरुणः *taḍitaḥ adhivarunaḥ*—Beyond lightning there is Varuṇa.

#### Ś.IV.iii.3 (825)

*ādityāḥ . . . . .*

In the text 'He goes...', etc. (*Ch. IV. xv.5*) Varuṇa is to be placed after lightning on the authority of the text, 'He comes...', etc. (*Kau.I.3*), for lightning and Varuṇa are related to each other. When long streaks of lightning are found within the clouds with sharp thunders, then comes down rain.

#### R.IV.iii.3 (II.616)

*taḍitaḥ . . . . . nivesitavyaḥ*

Varuṇa has to be placed after lightning.

#### M.IV.iii.3 (IV.75)

*tatra . . . . .*

There, from lightning, he goes to Varuṇa. Beyond lightning the king Varuṇa shines forth.

ततः वैद्युतेन एव *tataḥ vaidyutena eva*—after the lightning, it is by the person of lightning alone.

#### Ś.IV.iii.6 (828)

*tataḥ . . . . .*

It is to be understood that 'from there', after arriving at lightning, they go to the world of Brahman, being led through the worlds of Varuṇa and others, under the guidance of a superhuman being who exists even beyond lightning.

#### R.IV.iii.3 (II.619)

*tataḥ . . . . . gamanam*

Afterwards, that is, after the lightning, through the person of lightning alone, that is through the superhuman leader himself, the journey of the man of *vidyā* continues upto the attainment of the Brahman.

#### M.IV.iii.6 (IV.29)

Directly from Vāyu (the lord of *vidyut*) Brahman is reached.

ततो ब्रवीति च भूयः *tato bravīti ca bhūyaḥ*—after that (negation) speaks something more.

#### Ś.III.ii.22 (596)

*tataḥ . . . . . (600)*

The conclusion is arrived at from the further consideration that after that denial it is stated again, 'There is something other than this which is beyond' (*Br.II.iii.6*).

#### R.III.ii.21 (II.440)

and the scripture declares more than that

*ataśca . . . . . arthaḥ (II.441)*

This interpretation is further confirmed by the fact that after that negative phrase further qualities

of Brahman are declared by the text, 'For there...', etc. That means: 'Than that Brahman which is expressed by the phrase 'not so', there'...

### M.III.ii.22 (III.122)

speaks of Him something more than that

*tuto...braviti*

the later part of the *śruti* states something more of the Lord than what has been said, 'Not of this extent only; there is something more...', etc.

तत्कार्यायैव *tatkāryāyaiva*—conducive to the very same result.

### Ś.IV.i.16 (791)

*yannityam . . . . . arthah* (792)

The obligatory daily duties like *Agnihotra*, enjoined in the *Vedas* are meant for that very result. The idea is that their result is the same as that of knowledge.

### R.IV.i.16 (II.588)

*vidyākhya . . . . . anuṣṭhānam*

Indeed, the performance of the *Agnihotra* etc. by the wise man is solely intended for the effect known as *vidyā*.

### M.IV.i.16 (IV.30)

*mokṣe anubhavāyaiva . . . . .*

*Agnihotra*, etc. are useful for the enjoyment of enhanced bliss in release.

तत्क्रतुन्याय *tatkratunyāya*—logic of becoming what one resolves to be.

### Ś.IV.iv.4 (850)

तत्क्रतुश्च *tatkratuśca*—and (because of the logic of) (becoming) what one resolves.

### Ś.IV.iii.15 (842)

*tatkratuśca . . . . . upāsanasya*

A confirming reason for this twofold division is

found in the resolution for that; for it is but reasonable that one who resolves to be Brahman should get the divine glories of Brahman as it is stated in the text, 'One becomes just as one meditates on Him'. But one cannot have the belief of being one with Brahman when meditating with the help of symbols, since in such meditation the symbol predominates.

### R.IV.iii.14 (II.605)

*tut . . . . . nyāyāt*

And there is also the maxim of accordant worship. The meaning is, just as one worships, so will one attain. Because there is the rule given in the passage, 'Of whatever worship a man is here in this world, so will he be after he dies and departs from here' (*Ka. III. 14*).

### M.IV.iii.15 (IV. 86)

and because of the scriptural passage containing the word '*tatkratu*'.

*sa . . . . . ca*

The *Bṛhadāraṇyaka* says, 'What the Lord Wills, the soul too desires; what the soul thinks to do, he reaches to do; what he sets his mind upon, he works for; thence he directly attains to it'.

तत्तु *tattu*—But that Brahman

### Ś.I.i.4 (15)

*tu . . . . . avagamya*

The word 'tu' excludes the *prima facie* view. That Brahman, omniscient and omnipotent, the cause of the creation, sustentation and dissolution of the universe, is understood from the sacred teaching.

### R.I.i.4 (I.133)

However, the authoritativeness of scripture with regard to Brahman, exists.

*prasakta . . . . . eva* (134)

The word, 'however', is introduced to remove the doubt raised. The word 'that' denotes the fact that

the 'Śāstras' form indeed the means of proving the Brahman.

**M.I.i.4 (I.64)**

*prūṇyamānamapi . . . . . upanyasyati (J.64)*

The connection here is that although the fact of being known through scriptural source (*śāstra-yonitva*) may be apparent in relation to others (*Paśupati* and others), they really do not have this feature. The *Sūtrakāra* introduces the aphorism to propound a reason for such context.

**तत्पद *tatpada***—the term 'that'

**R.I.i.1 (ii) (I.53)**

*tatpadam . . . . .*

The word 'that' points to the Brahman who is omniscient, who wills the truth and who is the cause of the world, because in *śruti* texts like 'That thought...', etc., it is He who forms the subject.

**तत्पूर्वकत्वाद्वाचः *tatpūrvakatvādvācaḥ***—on account of their precedence over speech.

**Ś.II.iv.4 (497)**

*yadyapi . . . . .*

From the mention of the fact that the organ of speech, the vital force (*prāṇa*) and the mind emanate from fire, water and earth respectively which have Brahman as their material cause, it follows that all the organs must have originated from Brahman, for the latter too are on a par with the former, all being equally *prāṇas* (organs).

**R.II.iv.3 (II.389)**

*vācaḥ . . . . . pūrvakatvāt*

Because the senses of speech, that is, the naming of objects other than the Supreme Self is preceded by the creation of the spatial ether etc. which are the objects of the sense of speech etc.

**M.II.iv.5 (II.222)**

*tasmat . . . . . pūrvakatvāt*

From the text, 'Therefore the mind is earlier than speech...', etc., in the order of creation, speech is preceded by the mind.

**तत्प्रकाशितद्वारः *tatprahāśitadvārah***—the *jīva*, having the door illumined by that light.

**Ś.IV.ii.17 (813)**

*'tasya . . . . . iti'*

'When a point in the heart is lighted up and the soul is guided by this light, it departs either through the eye or a hole in the skull or through any other part of the body'.

**R.IV.ii.16 (II.908)**

having the door illumined by Him.

*parama . . . . . dvārah*

having the doors of his abode lighted up by the Supreme Person.

**M.IV.ii.17 (IV.60)**

through the path lighted up by Him.

*yataḥ . . . . . san (J.61)*

The man of knowledge, at time of death goes out through the *nāḍī* (vein) so lighted with the power obtained by the sight of the Lord.

**तत्प्रकृतवचने मयद् *tatprakṛtavacane mayat***

The affix *mayat* is to be employed whenever the abundance of a thing has to be expressed. (*Pā.Sū. V.4.21*)

**R.I.I.13 (I.227)**

**तत्प्रथिते: *tatprathiteh***—that being well known

**Ś.IV.iii.1 (822)**

*prathita . . . . .*

that path being well known to all men of realization.

In the text 'And those...' etc. (*Br. VI.ii.15*) occurring in a context dealing with the meditation on the

five fires, we hear of the progress along the path starting from flame even in the case of those who practise other kinds of meditation.

**R.IV.iii.1 (II.613)**

*tatprathileḥ . . . . .*

The path beginning with light is well known everywhere. Because it is that very same path that is everywhere recognised, because of such recognition, that very same path is found to be expounded in the scripture.

**M.IV.iii.1 (IV.71)**

*le . . . . . śrūyate*

From the text, 'They go . . . ,' etc. light is declared to be the first that is reached by the soul of the wise while going to Brahman through the path starting from light.

तत्प्रधानकत्वात् *tatpradhānakatvāt*—that being the dominant note.

**Ś.III.ii.14 (584)**

*tatpradhānāt . . . . .*

The texts like the following have for their main purport the transcendental Brahman which is the self, and not any other subject-matter: 'It is neither...gross' etc. (*Bṛ. III.viii 8*).

In texts of this kind, the formless Brahman alone is spoken of.

**R.III.ii.14 (II.437)**

because He is the chief.

*nirvāṇakatvena . . . . . pratipādyate*

Because Brahman is the chief owing to His being the evolver of names and forms. In the passage, 'Indeed the . . . ,' etc. (*Ch. VIII.14.1*) it is declared that, although the Brahman enters into all things, yet without being affected by the effects of the differentiation of names and forms, He is undoubtedly the differentiator of names and forms.

**M.III.ii.14 (III.106)**

for It is the Supreme thing.

*prakṛtyādi . . . . . uttamadvai*

The Supreme Being is superior to *prakṛti*, the entity of matter and its products, since He is the sole guide and ruler of their activity.

तत्प्राक्श्रुतेऽ *tatprākśruteḥ*—also, because that term ('is born') is used earlier in the *Upaniṣad*.

**Ś.II.iv.3 (497)**

*itāśca . . . . .*

The origin of the *prāṇas* is to be taken in its primary sense just as in the case of space etc., for the very same term '*jāyate*', signifying origin, that is heard of earlier in connection with the *prāṇas* is applied later to space etc. as well.

**R.II.iv.2 (II.389)**

and since (the Highest Self) is declared before that

*tasyaiva . . . . . eva*

For the very reason that the scriptural text here declares that He, the Supreme Self Himself, is alone existent before creation, its (mind's) origin is before (other organs).

**M.II.iv.4 (II.219)**

*iti . . . . . yujyate*

It cannot be admitted that the mind has no origin because in the *Vāyuprakāśa* it is stated, 'The mind was first born and the creation of the other senses followed'.

तत्रापि *tatrāpi*—even there

**Ś.II.ii.3 (354)**

*yataḥ . . . . . darśanāt*

Even in these cases, the milk and water are inferred to develop a tendency to act when they are under

the guidance of some sentient beings; for the chariot etc. which are admitted by both of us to be insentient, are not seen to have any action by themselves.

### R.II.ii.2 (II.280)

*yat . . . . . upapadyate*

Also, in the instances of milk and water, activity is not possible in the absence of an intelligent principle.

### M.II.ii.2 (II.68)

*etasya . . . . . ityādinā*

Because even in the case of milk becoming curd and water flowing etc. the activity is caused by the Lord as stated in the text, 'All the ...'

तत्रापि च तद्व्यापारात् *tatrāpi ca tadvyāpārāt*—even there also, on account of his control.

### Ś.III.i.16 (548)

*leṣu . . . . . smaryante*

Even in those seven hells, Death exercises control as the chief *Smṛtis* mention that Cītragupta and others are officers appointed by Death.

### R.III.i.16 (II.417)

*leṣu . . . . . gamanāt*

Only due to the command of Yama, the sinners go to the seven hells.

### M.III.i.17 (III.41)

even there on account of the Lord's control

*ca . . . . .*

The particle 'ca' indicates that the Lord does His work even in Hell untouched by anything undesirable.

तत्रापि हि दृष्टं *tatrāpi hi dṛṣṭam*—even there it is seen

### Ś.IV.i.12 (785)

*anāh . . . . .*

A Vedic text shows the repetition of the idea at the time of death: 'The resolve with which men depart from this world' (*S.B. X.vi.3.1*).

### R.IV.i.12 (II.582)

*upāsana . . . . . iti*

Whatsoever period of time there is between the commencement of the task of meditation and the time of departure from life, during the whole of that interval also, meditation is seen to be enjoined, as in the passage 'Living, indeed,' etc. (*Ch. VII. 15.1*)

### M.IV.i.12 (IV.21)

*muhta . . . . . upāsate*

'Even the released meditate on Him'

*bhaktiḥ . . . . . iti*

'Constant meditation upon the Highest Brahman is followed as an injunction till release; and it is practised thereafter by the released of their own accord.'

*ataḥ . . . . . siddham* (J.22)

Still as the results experienced by the *jñānins* at the state of liberation are different, it is established that there is a gradation in liberation.

तत्त्वज्ञान *tattvajñāna*—true cognition.

### Ś.I.i.2 (12)

(as in the example 'It is certainly a post')

तत्त्वमसि *tattvamasi*—'That 'Thou Art'

### R.I.i.13 (I.224)

*ataḥ . . . . . avirodhaḥ*

In the grammatical equation 'That Thou Art', the word 'that' denotes the Highest Self who is the cause of the world, who wills the truth, who is the abode of all auspicious qualities, who is devoid of even the smallest taint of all that is evil; and the word 'thou' also denotes the same Supreme Self as possessing for His body, embodied individual self.



Accordingly, the grammatical equation ('That Thou Art') has a primary and natural significance; there is no contradiction of the context wherein it occurs; there is no contradiction of any one of all the scriptural passages.

**तत्सहभावाश्रुतेः tatsahabhāvāśruteḥ**—their correlation not having been mentioned in the *Upaniṣad*.

**Ś.III.iii.65 (712)**

*tatsahbhāva āśruteḥ . . . . .*

There is no Vedic text showing the co-existence of the meditations, unlike what is shown with regard to the accessories of rites and hymns etc. informed in the three *Vedas*.

**R.III.iii.63 (II.533)**

*tat . . . . . bhavati*

Because their invariable co-existence is not declared in the scripture. The meaning is that there are no scriptural texts declaring them to be the accessories to the *Udgītha*.

**तत्सहशिष्ट्यादिभ्यः tatsahaśiṣṭyādibhyaḥ**—On account of having been taught along with them and because of other reasons.

**Ś.II.iv.10 (507)**

*tatsaha . . . . . (508)*

For in such places as the story of *Prāṇa*, it is spoken of along with organs of vision etc. By the term 'ādi' are shown such additional grounds for eliminating *Prāṇa*'s independence, as its being a composite thing, unconscious, and so on.

**R.II.iv.9 (II.395)**

*tat . . .*

That the main vital breath is such particular auxiliary instrument is made out from its being taught in association with the sense organs, which are also such auxiliary instruments. Among the

organs that are chiefly denoted by the word 'prāṇa' its particular mention is made out from the word 'ādi' (mainly); because its particular mention is made in the following and similar passages, 'Now, indeed ...' etc. (*Ch.I.2.7*.)

**M.II.iv.11 (II.235)**

*caḥsurādivat . . . . . śāsanāt*

The chief of breath is also completely under the control of the Supreme Lord because in the *Gauṣṭhavana Śruti* the chief of breaths is spoken of along with the eye, etc., and declared as being completely under His power like them.

**तत्सिद्धेः tatsiddheḥ**—that being established

**Ś.IV.iii.5 (827)**

*ye . . . . . gamyate*

On account of both the traveller and the path being then unconscious it can be understood that some deities who are sentient and identify themselves with and preside over the flame etc. are engaged in the work of escorting.

**M.IV. iii.5 (IV.78)**

*pūrvokta . . . . . siddheḥ*

The specific attribute namely 'Divaspati' (Lord of the day) given to *Vāyu* mentioned later, establishes the fact that the earlier *Vāyu* is only the *ātivāhika* and not the chief *Vāyu*.

**तत्त्वाभाव्यापत्तिः tatsvābhāvyāpattiḥ**—entering into similarity of being with those.

**R.III.i.22 (II.421)**

*tat . . . . . atah*

Those who perform sacrifices etc., while returning from the moon, attain indistinguishable likeness with those beings.

**M.III.i.24 (III.53)**

*dhūmādiṣu . . . . . āpattiḥ*

The attainment of the state of smoke, etc. is only entering into smoke and other things, to go when they go, to stop where they stop and so on. It is not attaining the nature of smoke.

तथा चेतोऽर्पणनिगदात् *tathā ceto'rpaṇanigadāt*—for the concentration of mind is taught in that way.

Ś.I.i.25 (78)

the dedication of the mind—the concentration of the mind in Brahman: in that way with the help of the metre *Gāyatrī* in which Brahman inheres—is taught by this text of the *brūhmaṇa* portion. 'Gāyatrī is verily all this' (*Ch. III.xii.1*).

M.I.i.25 (I.138)

*tathā . . . . . nigadyate*

For Brahman is spoken of in such terms in order to concentrate the mind on Brahman. That is, it is spoken of in such terms, that the mind may think of Brahman, as possessing the attributes etymologically connected by the words *Agni*, *Gāyatrī* etc.

तथा चेतोऽर्पण( निगमात् ) *tathā ceto'rpaṇa (nigumāt)*—for the teaching relates to the concentration of mind

R.I.i.26 (I.260)

*tathā . . . . .*

Because the teaching here relates to the concentration of the mind on the Brahman conceived as the same *Gāyatrī*. Because it is impossible for what is merely a metre to form the self of all, it is taught here that the mind as concentrated on the *Gāyatrī* is to be applied to the Brahman Himself. That is for the purpose of attaining the fruition of the desired result, it is taught in relation to the Brahman that He is to be continuously conceived and meditated upon as being similar to the *Gāyatrī*.

नञात्त्वं च शब्दात् *tathātvaṃ ca śabdāt*—and the fact of being so follows from the *Vedas*.

Ś.II.i.4 (289)

*tathātvaṃ . . . . . śrīṇuwayati* (292)

'The fact of being so' means, 'the fact of being different from the material cause'. In the passage. 'It became..., ' etc. (*Tai. II.vi*), the *Vedas* themselves apprise us of the insentience of some portion and thereby let us know that the insentient creation is different from Brahman.

R.II.i.4 (II.214)

*na . . . . . nirdīśyate* (II.216)

This difference in character of the world from Brahman is, moreover, not only through perception and so on, but is seen to be directly stated in scripture itself : 'Knowledge and non-knowledge' (*Tai. II.6.1*) and similar other passages.

M.II.i.4 (II.7)

and from the authority of the word.

*nityatvaṃ . . . . . smṛtiḥ*

The eternal character of the *Vedas* is seen from scripture itself as in the text '*virūpa...*' etc. (*R. V.VIII.64.6*) The *smṛti* says, 'the eternal ..., ' etc.

तथा दृष्ट्युपदेशात् *tathā dṛṣṭyupadeśāt*—because the instruction is to meditate in that way.

Ś.I.ii.26 (134)

*tathā . . . . . ityādivat* (137)

The instruction is about imaginary *vaiśvānara* in that way without abandoning its meaning as the fire in the stomach, inasmuch as the superimposition of the idea of the Supreme Self on the *vaiśvānara* fire in the stomach is taught here just as in, 'Meditate on ..., ' etc. (*Ch. III.xviii.1*). The Supreme Self is taught here to be meditated on as conditioned by the limiting adjunct of the *vaiśvānara* fire in the stomach, just as it is done in such texts as, 'Identified in..., ' etc. (*Ch. III.xiv.2*)

R.I.ii.27 (I.343)

*tathā . . . . . paramātmā*

He who has been mentioned above as having the three worlds for His body and who is the Highest Brahman, is taught here for purpose of worship as having the intestine fire for His body and to be thus in association with that intestine fire. In fact it is not the mere intestine fire that is here understood by the use of the word 'agni' and by means of the other reasons but on the contrary it is the Supreme Self who is associated with intestine fire (as His body that is to be understood).

**M.I.ii.26 (I.218)**

*atha . . . . . iti*

The *Mahopaniṣad* 'Now indeed...', etc. instructs the contemplation of Brahman under the names of various things and as possessed of their various characteristic attributes.

तथानुगमात् *tathānugamāt*—because it is so understood in the sequel.

**R.I.i.29 (I.272)**

*sa . . . . . upapadyate (I.273)*

Because it is only on such a supposition that the meaning in the sequel becomes appropriate which is derived from the grammatical equation of what is in the very commencement denoted by the words *Indra* and *Prāṇa* with the words *ānanda* (blissful) *ajara* (undecaying) and *amṛta* (immortal) as mentioned in the scriptural passage—"That same ..." etc. (*Kau. III. 9*)

तथापि *tathāpi*—even so

**Ś. II.ii.7 (358)**

*atra . . . . .*

It is said 'even so'; there is no escaping the defect, inspite of the instances of a man riding on a blind man or a loadstone moving iron.

**R.II.ii.5 (II.284)**

*tathāpi . . . . .*

This means the inability of the *Pradhāna* to act. It

remains the same, inspite of the instances of a lame man riding on a blind man or a loadstone moving iron.

**M.II.ii.7 (II.74)**

*na . . . . . abhāvāt*

Even there (in the combined agency of the *Pradhāna* and *Puruṣa*) the Lord's control being exercised, the reasoning employed by the Sāṅkhya fails for want of illustration.

तथा प्राणाः *tathā prāṇāḥ*—similarly the organs.

**Ś. II.iv.1 (494)**

*etasmāt . . . . .*

In the text 'from this...', etc. (*Br. II.i.20*) the meaning is that the organs originate from the Supreme Brahman just like the worlds etc. So also in the text, 'From Him...', etc. (*Mu. II.i.3*) it is to be understood that the organs originate like space etc. or it may be like this. Just as it is understood that space etc. spoken of in the previous and other sections are the products of Brahman, so also the organs are the products of the Supreme Brahman.

**R.II.iv.1 (II.389)**

*viyat . . . . . utpadyante*

The *Prāṇas* (the senses) also have origination in the same manner in which the spatial ether etc. have.

**M.II.iv.1 (II.25)**

*yathā . . . . . utpadyante*

Just as ether, etc. are produced from the Supreme Lord, so also are the *Prāṇas* (the senses).

तथा हि दर्शनं *tathā hi darśanam*—similar instances are found.

**Ś.I.i.25 (78)**

*tathā . . . . . dṛśyate (80)*

Similarly it is found elsewhere that words denoting

meters are used to signify something else through a similarity of number.

### R.I.i.26 (I.260)

Indeed the scripture declares.

*tathā . . . . .* (261)

Elsewhere also a word which ordinarily denotes a metre, is used to denote other things, in consequence of its similarity with them as in the *Saṃvarga Vidyā* in the passage, 'Now these five...', etc. (*Ch. IV.3.8*).

### M.I.i.25 (I.138)

*tathā . . . . . ityādi*

The *Chāndogya* states, 'He sings...', etc.

*etad . . . . . bhāvaḥ* (J.139)

Since the word 'Gāyatrī' is heard as possessing the indicatory marks, being the agent of protection of those who sing and since this cannot be applied to a mere metre, Lord Viṣṇu alone is the import of the word 'Gāyatrī'. For the same reason He alone is the meaning of the word of 'jyotiḥ' of the scripture.

तथा हि दर्शयति *tathā hi darśayati*—So (the *Vedas*) show

### Ś.II.i.34 (342)

*katham . . . . .*

The Supreme Lord created this world of high, low and medium conditions in accordance with other factors. The scriptural text says 'It is He...', etc. (*Kau. III.8*)

### R.II.i.34 (II.272)

*devādi . . . . . pāpena*

Śruti and smṛti declare that the connection of the individual souls with bodies of different kinds—divine, human, animal, and so on—depends on the *karma* of those souls. Compare, 'He who...', etc. (*Br. IV. 4.5.*).

### M.II.i.35 (II.57)

*pūnyena . . . . .*

Accordingly the *Praśnottara Upaniṣad* states, 'The Lord leads the souls to happy regions in consideration of the souls' good deeds and leads the souls to the region of miseries on account of their sinful deeds'.

तथा हि दर्शयति *tathā hi darśayati*—So the *Upaniṣads* show

### Ś.II.iv.11 (508)

The *Chāndogya upaniṣad* shows in such contexts as the story of *Prāṇa* etc. that the chief *Prāṇa* has a distinct function which is not possible for the other *prāṇas*: 'Once upon ...,' etc. (*Ch. V.i.6-7*)

### R.II.iv.10 (II.395)

*śrutiḥ . . . . . iti*

For the scripture first states, 'On whose..' etc. (*Ch. V.i.7*) and then it points out that even if speech etc. depart from this body, the body and the senses remain in their own state. If the *prāṇa* departs from the body, the body and senses undergo dissolution.

### M.II.iv.12 (II.237)

*Māṇḍavya . . . . . iti*

The *Maṇḍavya Śruti* also states, 'All these now spoken of are indeed organs, but *Prāṇa* is the one who is not an organ; therefore he is the chief'.

तथा हि दर्शयति *tathā hi darśayati*—For so the *Upaniṣad* shows.

### Ś.III.iii.57 (704)

*tathā . . . . .* (705)

Thus it is that the text shows the pre-eminence of the whole inasmuch as the whole text is seen to imply a single idea, for from a consideration of the sequence of the narration it becomes clear that it imports a single idea about the meditation on *Vaiṣṇānara*.

**R.III.iii.55 (II.526)***tathā . . . . . iti (II.528)*

Scripture says that calamities occur in the case of the worship of the parts: 'If you..., ' etc. (*Ch. V.122*).

**M.III.iii.59 (III.266)**

The *Gaṇpavanasūtrī* states, 'The glorious Supreme Lord is to be contemplated only as perfect..., ' etc.

**तथा हि दर्शयति *tathā hi darśayati***—The scripture reveals so.

**Ś.IV.iv.17 (856)***tathā . . . . .*

The scripture shows that one can become many, 'He remains one, becomes threefold..., ' etc. (*Ch. VII.xxvi.2*). This cannot be possible if the illustration of the wooden puppets be accepted nor can it be possible if these are understood to be animated by other soul. And bodies without souls have no movement.

**R.IV.iv.15 (II.646)***tathā . . . . . viśeṣaḥ*

Indeed in the passage, 'A hundredth..., ' etc. (*Śu. V.8*) there is thus distinction that in the case of one who is not finally released, *karmas* exercise control, but in the case of finally released soul it is his own will.

**M.IV.iv.15 (IV.111)***tīrṇo . . . . . darśayati*

The *Bṛhadāraṇyaka Upaniṣad* states, 'For then..., ' indeed, the soul has got over all miseries and become directly related to the Lord who is seated in the heart of all.'

**तथा हि दृष्टं लिङ्गं च *tathā hi dṛṣṭam liṅgam ca***—Likewise it is seen in the scripture and an indicatory mark is also present.

**Ś.I.iii.15 (169)***tathā . . . . .*

Similarly in other Upaniṣadic texts, we come across the approach of creatures towards Brahman, as in, 'Amiable one, during sleep...' etc. (*Ch. VI.viii.1*). In common parlance also, it is said with regard to a man in deep sleep, 'He has gone to the state of Brahman'. Similarly the term *Brahmaloka* used there with reference to the small space make us understand the term 'small space' in the sense of Brahman.

**R.I.iii.14 (II.39)***tathā hi . . . . .*

In the scriptures it is seen declared that, during sleep, all the individual selves go to the Highest Brahman day after day as in the text, 'In this very..., ' etc. (*Ch. VI.9.2*). Similarly the word '*Brahmaloka*' also is seen used to denote the Highest Brahman as in the text, 'Thou supreme..., ' etc. (*Bṛ. IV.3.33*).

**M.I.iii.15 (I.267)**

Also such an indicatory mark is seen.

*aruśca . . . . .*

The fact of identity between *Brahmaloka*, the human heart and *Viṣṇuloka* is pointed out by the characteristic of being connected with the world which has the two seas of nectar stated in the text, '*Āra* and '*Nya*..., ' etc. (*Ch. III.iv.3*)

**तथा हि स्थितं *tathā hi sthitam***—*Upaniṣad* states existence in that manner.

**Ś.IV.iv.19 (859)***tathā . . . . . (860)*

Thus it is that the scripture speaks of His existence in two forms in, 'His divine..., ' etc. (*Ch. III.xii.6*)

**R.IV.iv.19 (II.651)**

Accordingly the scripture declares the abiding of the soul.

*tathā . . . . . ityādika*

Accordingly, the scripture speaks of the released soul's remaining as the enjoyer in the Supreme Brahman, who is not subject to modifications and whose bliss is limitless and unsurpassed in excellence, as in the passage, 'Indeed, whenever...', etc. (*Tai. II.7.1*).

तथा ह्यन्ये *tathā hyanye*—for, thus others say

Ś.III.iii.28 (662)

*tathā* . . . . . (663)

The *Tāṇḍins* and the *Śālyāyunins* read of this discarding of virtue and vice as occurring at the earlier state itself in, 'Having spoken...', etc. (*Ch. VIII.xiii.1*)

R.III.iii.27 (II.491)

*atha* . . . . . *iti*

Some other schools read in their scriptures that, after the soul's separation from the body, there is no enjoyment of pleasure and pain, apart from the attainment of the Brahman as in the passage, 'Indeed the ...,' etc. (*Ch. VIII.12.1*).

M.III.iii.28 (III.205)

*gṛṇo* . . . . . *paṭhanti*

Some *śākhins* read, 'For then...', the soul has crossed over all miseries and become directly related to the Lord.' (*Ry. VI.3.22*).

तथोपलब्धेः *tathopalabdheḥ*—this being seen thus.

Ś.III.i.18 (550)

*tathā hi* . . . . .

For it is found in the *Upaniṣad* that the third course is attained in accordance with the powers stated and irrespective of the specification about the number of oblations.

This is noticeable in the *Upaniṣad*, 'Be born...' etc. (*Ch. V ix.1*).

R.III.i.18 (II.418)

*teṣāṃ* . . . . .

To the question, 'Do you know...' etc. (*Ch. V.3.3*), the following answer is given: 'To be born and to die again and again, such is the third place.' (*Ibid. V. 10.8*).

M.III.i.19 (III.47)

*atha* . . . . . *śruteḥ*

The *śruti* states, 'Now...' etc. The last (the hell of darkness) is not attended with any touch of pleasure and here indeed there is but absolute pain.

तथोपलब्धेः *tathopalabdheḥ*—such being the experience.

Ś.IV.ii.9 (807)

*tathā* . . . . . *upalabhyate* (808)

It is thus that we gather from the *Upaniṣadic* declaration about its going out through the nerves that fire (as also the other elements) is a subtle element. It is possible for it to move through the nerves because of its minuteness in size and it is unobstructed because of its fineness in nature. It is because of this fact again that it is not perceived by people nearby when it departs from the body.

R.IV.ii.9 (II.599)

seen from the valid means of knowledge.

*upalabhyate* . . . . . *sadbhāvaḥ*

Indeed from the following dialogue, 'One should speak...' etc. (*Kau. I.3*) which the man of *vidyā* who moves through the path of the gods has with the moon-god, the existence of a body for the man of *vidyā* is made out.

M.IV.ii.9 (IV.53)

as seen from the *Śruti* announcing it.

*sarvataḥ* . . . . . *śrutiḥ*

'*Prakṛti* is... Knowledge, bliss, power, authority and all other qualities are infinitely more extensive in the Lord than in *Prakṛti*.'

तदधिगमे *tadadhigame*—on the realization of that

Ś.IV.i.13 (786)

*tadadhigame* . . . . . (787)

When That, viz Brahman, becomes realised then come the non-attachment of subsequent sins and the destruction of the earlier ones.

R.IV.i.13 (II.583)

on the attainment of that

*vidyā* . . . . . *māhātmyāt*

On attaining *vidyā*, through the greatness of *vidyā* itself, non-attachment and destruction of the later and earlier sins respectively take place.

M.IV.i.13 (IV.25)

on the attainment of the sight of that (Brahman)

*brahma darsana* . . . . .

when Brahman is directly seen.

तदधीनत्वात् *tadadhinatvāt*—being dependent on that.

Ś.I.iv.3 (230)

*parameśvara* . . . . . *svatantra* (231)

This primal state is held by us to be subject to the Supreme Lord, but not as an independent thing.

R.I.iv.3 (II.105)

on account of its dependence on Him.

*Parama* . . . . .

The subtle elementary matter is subject to the Supreme Person, who forms the Supreme Cause of all things. For, the fact is that *Prakṛti* and other

such things constitute His body and He thus constitutes their self, and it is only through this their relation to Him that the *Pradhāna* and so on, are capable of accomplishing their several ends. Likewise the different essential natures of them all could never exist, nor persist, nor act.

M.I.iv.3 (I.352)

Being dependent on Him.

*tadadhinatvāt* . . . . .

The qualities of being subtle, etc. are under the control of the Supreme Lord.

*pradhāna* . . . . . *adhinatvāt* (J.353)

The qualities of being subtle, great, low etc. found in *Pradhāna* are under the control of the Supreme Being.

तदध्यक्षेण सह *tadadhyakṣeṇa saha*—together with the Lord of that world.

Ś.IV.iii.10 (831)

*tadadhyakṣeṇa* . . . . .

the aspirants, along with Hiranyagarbha, the ruler of that world.

R.IV.iii.9 (II.622)

along with Hiranyagarbha, who holds this office.

M.IV.iii.10 (IV.84)

along with the four-faced Bralunā, the lord of the effected world.

तदनन्यत्वं *tadananyatvam*—the non-difference of those (cause and effect)

Ś.II.i.14 (307)

*yasmāt* . . . . . *avaguniriyate* (308)

A non-difference between those cause and effect is recognised. The effect is the universe, diversified as space etc. and the cause is the Supreme Brah-

man. In reality it is known that the effect has non-difference from, i.e. non-existence in isolation from that cause.

### R.II.i.15 (II.231)

*tasmāt . . . . . (II.251)*

The identity of the world with Brahman is made out. The passage 'you are....,' etc. (*Ch.VI.i.3*) explains that the world which is made up of intelligent and non-intelligent things has Brahman for its cause and the effect is identical with the cause.

By knowing Brahman, who is cause, the whole of what forms the effect is known.

### M.II.i.15 (II.30)

The cause must be admitted to be none other than Brahman.

*svatantra . . . . . śrutih*

In the world, the production of anything takes place with the help of various means which has an existence independent of the efficient cause. But this is not the case with Brahman. His creation proceeds only by His essential power.

तदनुपपत्तिः *tadanupapattiḥ*—That is untenable.

### Ś.II.i.23 (329)

*evam . . . . .*

It is justifiable even for the non-dual Brahman to have such distinctions as becoming the embodied soul and God, and the different products like earth etc. Therefore the defects fancied by the opponent is untenable; it cannot be sustained. Moreover it is untenable since the *Upaniṣads* are authoritative.

### R.II.i.23 (II.263)

*īathā . . . . . anupapattiḥ*

The individual self, who is deserving of association

with infinite misery and who resembles a firefly cannot appropriately attain to the state of the Brahman, who is devoid of sin and is opposite of all evil and the mine of innumerable auspicious qualities.

### M.II.i.24 (II.45)

*velanatve . . . . . jīvasya*

Though a sentient being, the individual soul, being dependent, cannot become an absolute agent.

तदन्तरप्रतिपत्तौ *tadantarapratipattau*—In the matter of obtaining the next one.

### Ś.III.i.1 (528)

*tadantara . . . . .*

When acquiring a fresh body after leaving the present one.

### R.III.i.1 (II.406)

*sa . . . . . gamane (II.407)*

The body is here referred to by the word 'tat' (that); 'while going to another than that,' that is, while going to another body.

### M.III.i.1 (III.1)

*śarīrāntarapratipattau*

The soul obtains a fresh (gross) body.

तदपि अस्ति *tadapi asti*—That also exists.

### Ś.III.iii.8(627)

*asti . . . . . iti (628)*

This identity of name is met with even in the face of well-recognised differences underlying such meditations as that on the *udgītha*.

### R.III.iii.8 (II.467)

It exists even then.



tul . . . . . eva

That oneness is found also where the objects enjoined are different.

**M.III.iii.9 (III.168)**

There is indeed that.

tat . . . . . śrutau

Indeed there is also authority for the comprehension of all attributes of Brahman in the *Kauṇḍīnya śruti*, 'All these ...,' etc.

**तदपि tadapi**—That also was said.

**Ś.III.iii.44 (690)**

tadapi . . . . . (691)

That too has been stated in the *Pūrvamīmāṃsā*: 'In a case where express statement, indicatory marks, syntactical connection, context, order and name are in evidence in groups, those coming later in order are ruled out by the earlier, since the meanings imparted by the succeeding ones are checkmated by the earlier' (*Jai. Sū.III.iii.14*).

**R.III.iii.43 (II.514)**

tadapi . . . . . iti (II.516)

This also has been explained in the first *kāṇḍa* of the *Pūrvamīmāṃsā*: 'Scriptural texts, indicatory marks, sentences, contexts, positional strength, name (or derivative words)—where these are all applicable, one is superior to the other in order, because the significance of each succeeding thing is more remote.'

**M.III.iii.45 (III.236)**

Vārāhe ca . . . . .

It is also said in the *Vārāha*, 'Powerful is the grace of the preceptor and nothing can be more powerful than that'... etc.

**तदपीतेः tadapiteḥ**—for, to be withdrawn into her

**M.IV.ii.8 (IV.52)**

vilīno . . . . .

the individual soul withdrawn into *Prakṛti*

**तदपेक्षत्वात् tadapekṣatvāt**—because action is dependent on that conduct.

**Ś.III.i.10 (544)**

tadapekṣatvāt . . . . . (545)

For, rites such as sacrifices are dependent on good conduct, since one devoid of good conduct cannot have the requisite qualification for them as it is said in *smṛtis*, 'The *Vedas* do not purify one who is devoid of good conduct'.

**R.III.i.10 (II.415)**

tadapekṣatvāt

Meritorious *karmas* are in need of that (*ācāra*). It is only a person who is possessed of *ācāra* that is qualified for doing meritorious *karmas*.

**M.III.i.11 (III.32)**

caraṇa . . . . . upapattēḥ

As 'conduct' is indispensable for the sacrificial acts to be called 'good' etc., the word 'conduct' is used to indicate that.

**तदप्रतिषेधः tadapratishedaḥ**—There is no remedy of that defect.

**Ś.II.ii.44 (416)**

evamapi . . . . . abhiprāyaḥ (417)

Even if it be assumed that Vāsudevas and others are possessed of knowledge, divinity etc., the defect is not remedied. The impossibility of origin persists all the same. The idea is that the defect of the impossibility of origin does crop up from another side.

**R.II.ii.41 (II.324)**

There is no contradiction to that.

tat . . . . . prutiṣidhyate

There can be no objection to the Bhāgavata system.

**M.II.ii.44 (II.115)**

There is no denying of that.

tadā . . . . . bhāvaḥ

Then only from Paśupati origination etc. may proceed and there appears no necessity again for attributing them to Śakti. Further the system of Śakti would be included under the Pāśupata and is consequently open to the objections.

तदप्राप्तिः tadaprāptiḥ—That will not be achieved.

**Ś.II.ii.18 (381)**

tadaprāptiḥ . . . . . (382)

That will not materialize, that is to say, no combination will result—be it either a combination of the elements and the elementals arising from the atoms or a combination of the five groups of things arising from those groups.

**R.II.ii.17 (II.295)**

tat . . . . . ityārthaḥ (II.296)

The production of the aggregate which consists of the world is not appropriately brought about.

**M.II.ii.18 (II.89)**

anyo . . . . . aprāptiḥ

impossibility for the formation of aggregate of atoms.

तदभावः tadabhāvaḥ—there is absence of that.

**Ś.II.ii.12 (367)**

ityataḥ . . . . . prasajyeta (370)

In the absence of any cause, the atoms can have action neither for bringing about their conjunction nor disjunction. This absence of conjunction and disjunction will lead to an absence of creation and dissolution.

**R.II.ii.11 (II.291)**

ataḥ . . . . . abhāvaḥ

The origination of the world has not for its basis the motion associated with atoms.

**M.II.ii.12 (II.83)**

There is no activity of the atoms and products.

तदभावः नाडीषु आत्मनि च tadabhāvaḥ nāḍiṣu ātmani ca—the absence of that in the nerves and in the self.

**Ś.III.ii.7 (570)**

tadabhāvaḥ . . . . . iti (571)

The absence of that means, the absence of the relevant dreaming, that is to say deep sleep. That occurs in the nerves and the self. By the use of 'ca' in the sense of combination, the idea conveyed is that the soul resorts to these nerves etc. collectively for sleep and not alternatively.

**R.III.ii.7 (II.430)**

svapnābhāvaḥ . . . . .

The absence of that, namely the absence of dream, that is, deep sleep takes place in the veins, pericardium and the Brahman.

**M.III.ii.7 (III. 87)**

jāgrat . . . . . sūptiḥ

The state of deep sleep which is the absence of wakefulness and dream is brought about within the Lord present in the nāḍis.

तदभावाभिलाषात् tadabhāvābhilāpāt—by declaration of the absence of these.

**Ś.I.iii.36 (212)**

sūdrasya . . . . . ityādibhiḥ ca

The absence of purificatory rites for the sūdra is mentioned in the smṛti thus, 'The sūdra...' etc. (Manu. X.126).

## R.I.iii.36 (II.80)

*śūdrasya . . . . . ityādiṣu*

Absence of *upanayana* and other such religious ceremonies is mentioned in relation to the *śūdra* in such passages as the following, 'In the....,' etc. (*Manu. X. 126*) and 'The fourth....,' etc. (*Manu. X. 4*).

## M.I.iii.36 (I.321)

*na . . . . . ca*

In the case of a *śūdra*, the absence of the purificatory rite is spoken of in the *Pañcī śrūti*. The text states, 'The *śūdra*....,' etc.

तदभिध्यानादेव तलिङ्गात् tadabhidhyānādeva talīṅgāt—

because of His indicatory marks from profound meditation on that.

## Ś.II.iii.13 (441)

*sa . . . . . iti*

It is God Himself, abiding in these elements as their Self, that creates every effect through profound meditation because of His indicatory marks. For example the scriptural statement, 'He who inhabits....,' etc. (*Br. III.vii. 3*) and other such texts show that the elements have activity only when they are presided over by some one else.

## R.II.iii.14 (II.348)

*abhidhyānam . . . . . ityādi*

'Willing' means the resolve expressed in the phrase, 'May I become many'. There are the following passages—'The fire ....,' etc. (*Ch. VI.2.3*) and 'those waters....,' etc. (*Ibid. VI.2.4*). As these texts declare that there was thought—in the form of a resolve of self-multiplication—which thought can belong to a self only, we conclude that also the *mahat*, the *ahankāra*, the ether and so on, accomplish the sending forth of their respective effects only after similar thought, and such thought can belong only to the Highest Brahman embodied in the *mahat*, *ahankāra*, and so on.

## M.II.iii.13 (II.147)

because of the indicatory marks, stating as to His will

*lasya . . . . . pratyate*

The *Śvetāśvatar* text: 'Through the....,' etc. discloses the indicatory mark that the Lord's grace is the cause of the slackening of the mundane bondage. From this text, it distinctly appears that He is the cause of final release. It also follows that He is the destroyer of the world.

तदयोगात् tadayogāt—Because he has no connection with it.

## Ś.III.iv.41 (748)

*upakurvānasya . . . . . prāyaścittam* (749)

That expiation is possible for an *upakurvāna brahmachārin* (who would marry after finishing his studies), since that kind of absolute fall is not mentioned in his case.

## R.III.iv.41 (II.55)

*tadayogāt . . . . .*

That being impossible the expiatory performances which are described in the *Pūrvā Mimāṃsā* are not possible in the case of him who has lapsed from the condition of a *naiṣṭhika* as seen from the *smṛti* passage.

## M.III.iv.41 (III.328)

It is not fit.

*evam . . . . . anumīyate*

The fall is inferred of him who desires the supremacy of the Lord or the rank of *Brahmā* and others, for which he is unfit.

तदर्हत्वात् tadarhatvāt—'For, it deserves that'.

## Ś.I.iv.2 (229)

*sūkṣmasya . . . . . arhatvāt* (230)

For the subtle (cause) deserves to be mentioned by the word unmanifest.

**R.IV.2 (II.104)***tadarhatvāt . . . . . arhatvāt*

Because that same non-intelligent and unmanifest matter having undergone a modification, deserves to be, like the chariot, the means of accomplishing the objects of human personality.

**M.I.iv.2 (I.351)***tad . . . . . arhati*

Brahman being most subtle in His character is rightly spoken of as *avyakta* (unmanifest) and the absolute subtlety is perfectly true of Him alone.

**तदवधेः tadavadheḥ**—for that is set as the limit of waiting for that liberation.

**Ś.IV.i.15 (790)***tasya . . . . . prāpteh (791)*

Because the text 'He lingers...' etc. (*Ch. VI.xiv.2*) shows that liberation is put off till the death of the body. Were it not so, the text would not have spoken of any waiting till the death of the body.

**R.IV.i.15 (II.587)***tasya . . . . . śruteḥ*

Because in the scriptural passage, 'so long as...', etc. (*Ch. VI.14.2*) it is declared that the delay is till the body is destroyed.

**M.IV.i.15 (IV.29)***'tasya' . . . . . avadheḥ*

By the *śruti*-statement, 'The delay will be only so long a time as the wise requires to get freed from his *prārabdha-karma*; then, immediately he attains release', the time is fixed for the attainment of final release.

**तदवस्थावधुतेः tadavasthāvadhṛteḥ**—because that state has been ascertained.

**Ś.III.iv.52 (759)***tadavasthāvadhṛteḥ . . . . .*

In all the *Upaniṣads* the state of liberation is determined to be uniform in nature, the state of liberation being nothing but Brahman Itself. And Brahman cannot be of many sorts, since Its characteristic indication is declared to be uniform by such texts as, 'Neither gross...', etc. (*Br.viii.8*).

**R.III.iv.51 (II.568)***tasyāpi . . . . . avagateḥ*

Because that *upāsana* also means the condition of the absence of obstruction and the ending of the obstruction as before.

**M.III.iv.51 (III.348)***iti . . . . . avadhāraṇāt*

The *śruti* only emphasises the obtaining of release by him who has seen Brahman.

**तदव्यक्तं tadavyaktam**—That Brahman is unmanifest.

**Ś.III.ii.23 (601)***tat . . . . .*

Brahman is unmanifest, supersensuous, It being the witness of all.

**R.III.ii.22 (II.441)***tat . . . . . vyūjyate*

Brahman is not made manifest by any other means of knowledge (than the scripture).

**M.III.ii.23 (III.126)***avyaktameva . . . . . svataḥ*

Brahman is by nature always unmanifest.

*tasya . . . . . āśakyatvāt (J.126)*

Hence in obtaining the direct vision of the Lord, the soul's efforts are of no avail without His grace.

**तदात्मकत्वात् tadātmakatvāt**—That being its real nature.

**Ś.IV.iv.6 (85)**

*caitanyameva . . . . . yukta*

The real nature of the soul, however, is consciousness alone, so that it is proper that the liberated soul should be established in that nature only.

**R.IV.iv.6 (II.639)**

*tāvat . . . . .*

because the individual self consists merely of intelligence.

**M.IV.iv.6 (IV.101)**

*sarvam . . . . . manyate*

The released having a body consisting of pure intelligence may be seen from the *Uddālaka Śruti*, 'Having cast...', etc

तदुक्तं taduktam—That has been already answered.

**Ś.I.iii.21 (180)**

The objection was disposed off under the aphorism, 'If it be...', etc. (*B.S.I.ii.7*) where it was shown that a limitation for the Supreme Lord is possible from a relative standpoint for the sake of meditation. The aphorism here suggests that the refutation made there is to be applied here as well.

**R.I.iii.20 (II.47)**

*lutra . . . . . anena*

Whatever answer has to be given to this objection has indeed been already given by the aphorism, 'Because He is to be so realised' (*B.S.I.ii.7*) where it is said that Brahman may be viewed as of small size, for the purpose of devout meditation.

**M.I.iii.21 (I.277)**

*nicāyyatvāt . . . . . uktatvāt*

It has already been stated that the Lord should be considered as the dweller inside the small space of the heart, as He is to be contemplated with such knowledge and it is not inconsistent with His nature which pervades everything as the sky.

तदुक्तं taduktam—That was answered.

**Ś.II.i.31 (338)**

*yadatra . . . . .*

Whatever can be stated in this matter has been already stated earlier in the (*B.S.II.i.27*).

The Supreme Brahman is to be known from the *Vedas* alone. This also has already been stated that even though all distinctions are denied in Brahman, still It can have an accession of all powers owing to the presence of a variety of aspects conjured up by ignorance.

**R.II.i.31 (II.270)**

To the objection, an answer has been already given in the following, 'On account of its being founded on the word' (*B.S.II.i.27*) and 'For there are manifold powers' (*B.S.II.i.28*).

**M.II.i.32 (II.54)**

That is explained in the text.

*apāñi . . . . . śrutibhyaḥ*

The fact that the Supreme Lord possesses exalted powers is stated in the *Śvetāśvatara Upaniṣad*, 'without hands,' etc.

तदुक्तं taduktam—That has been stated.

**Ś.III.iii.43 (687)**

*taduktam . . . . . (690)*

It is said in the *Devatā-kāṇḍa* of the *Pūrva-mīmāṃsā*, 'The Gods are certainly different since they are cognized differently'.

**R.III.iii.42 (II.414)**

*taduktam . . . . . iti (II.415)*

This is declared in the *Sanharaṇa*, 'The divinities are different on account of separation.'

**M.III.iii.44 (III.234)**

*ācāryavān . . . . . uktam*

For it is said in the *Chāndogya upaniṣad*, 'The person who has a good perceptor knows Him'.

तदुपगमादिभ्यः *tadupagamādibhyaḥ*—because of such facts as approaching that.

Ś.IV.ii.4 (802)

*tadupagamādibhyaḥ* . . . . . (803)

For thus it is that another Upaniṣadic passage shows in a general way how all the *prāṇas* without exception approach the ruler, 'All the organs..., etc. (*Br. IV.iii.38*); and in the text, 'when it departs...' etc. (*Br. IV.ii.2*) it is specially shown how the vital forces, having five functions follow the ruler; and in the text, 'When the ...' etc. (*Ibid*) it is shown, how the other *prāṇas* follow the vital force.

R.IV.ii.4 (II.596)

*prāṇasya* . . .

That the *prāṇa* indeed goes near the individual self at the time of death is stated in the following passage, 'In this...', etc. (*Br. IV.3.38*). The departure from the body of the *Prāṇa* along with the individual self is declared in the following passage, 'The *Prāṇa*..., etc. (*Ibid. IV.1.2*). Its existence in a place along with the individual self is declared in the following passage, 'After the...', etc. (*Pr. VI.3*)

M.IV.ii.4 (IV.43)

*sarve* . . . . . *iti*

The text declares thus, 'All go to *prāṇa*, *prāṇa* goes to the Supreme Lord; all the gods are guided by *prāṇa*; *prāṇa* is guided by the Supreme Lord.'

तदुपर्यपि *taduparyapi*—beings higher even than these.

Ś.I.iii.26 (186)

*teṣāṃ* . . . . . *manyale*

Bādarāyaṇa thinks that the scriptures sanction the competence even of these divine beings and others who exist above these men.

R.I.iii.25 (II.52)

*tat* . . . . . *manyate*

Bādarāyaṇa is of the opinion that the act of worshipping the Brahman obtains among those who are above also (that is among the gods and others). It is possible for even the gods and others.

M.I.iii.26 (I.297)

after that

*tadupari* . . . . . *upari*

'Even after that', that is, even after attaining the status of gods etc. by those who were men formerly.

तद्गतदर्शनात् *tadgatadarśanāt*—for their course is met with in the *Upaniṣad*.

Ś.III.i.13 (547)

*tathā* . . . . .

Upaniṣadic passage shows how those who do not perform holy acts etc. come under the sway of Death, 'The means ...,' etc., (*Ka. I.ii.6*).

R.III.i.13 (II.416)

*dṛśyate* . . . . . *ityādīṣu*

For the text declares that evil-doers fall under the power of Yama, and have to go to him, 'He who...', etc. (*Ka. I.26*).

M.III.i.14 (III.36)

*sarve* . . . . . *śruteḥ*

The courses of the souls are mentioned in the *Kauṇṭharavya Śruti*, 'All these...' etc.

तद्गुणकोपासन *tadguṇakopāsana*—worshipping relating to that which possesses qualities.

R.I.i.1 (I.252)

This is the statement of the *Vākyakāra* (Tāṅka).

तद्वृणसारत्वात् तद्व्यपदेशः tadguṇasāratoṣṭu tadvyapadeśaḥ—'But owing to the dominance of the modes of that such appellation'.

Ś. II. iii. 29 (459)

tasya . . . . . (459)

The word 'tu' over-rules the opposing point of view. Desire, dislike, happiness, sorrow, etc. are the modes of the intellect. These modes constitute the essence or chief factors in the attainment of the state of transmigratoriness by the soul. Though the self is not an agent and experiencer and is ever free, still it becomes an agent and experiencer, because of the superimposition of the modes of the intellect acting as a limiting adjunct.

tasmāt . . . . . vyapadeśaḥ

Hence owing to the predominance of the modes of that intellect the soul is said to have a dimension corresponding to that of the intellect.

R. II. iii. 29 (II.364)

However, due to its having that quality (of *vijñāna*) as its essence

tu . . . . . guṇaḥ

The word 'tu' sets aside the objection. Due to its having the quality '*vijñāna*' (intelligence) as its essence, the individual self is denoted as '*vijñāna*'. Knowledge itself is its essential quality.

M. II. iii. 29 (II.179)

Because it has that quality (viz. knowledge) for its essential quality, the soul is designated as that.

jñāna . . . . .

Since the essence that is the very nature of the soul consists only of wisdom, bliss and other qualities similar (in some degree) to those of Brahman, the soul is said to be like Brahman.

तद्दर्शनात् taddarśanāt—'That is what is seen'

Ś. I. ii. 11 (106)

guhā . . . . . ityādyāsu (108)

The fact of remaining within the cavity is very often declared in the *Vedas* and *smṛtis* with regard to the Supreme self itself, as in, 'The enlightened...', etc. (*Ka. I. ii. 12*)

R. I. ii. 11 (I.303)

asmin . . . . . dṛśyate

In the context, it is seen that it is only the individual self and the Supreme Self that are declared to have entered the 'cave'.

M. I. ii. 11 (I.179)

guhām . . . . . darśanāt

The two in the cave (heart) that are drinking (the essence of bliss) are only the two forms of Viṣṇu. In the *R̥gveda* it is stated, 'The glorious two...' etc.

तद्दर्शनात् taddarśanāt—'for so it is revealed'

Ś. III. iv. 8 (721)

tathā . . . . . śrutayaḥ (722)

Thus it is that the *Upaniṣads* reveal the Supreme Self, as something over and above the embodied soul in such texts as, 'He who...', etc. (*Mu. I. i. 9*).

R. III. iv. 8 (II.540)

pratyag . . . . .

Scripture teaches that the object of knowledge is the Highest Brahman which, as it is of an absolutely faultless and perfect nature, is other than the active individual soul, in the following passage, 'He is...' etc. (*Ch. VIII. 1. 5*.) and similar other passages.

M. III. iv. 8 (III.284)

jñānādeva . . . . . iti

This is seen from the *Kauṇṭharavya Śruti*, which states, 'From knowledge...' etc. In the case of Yudhiṣṭhira and others enhanced fruit is observed to be the result of the performance of *rājasūya* and other sacrifices.

तद्दर्शनात् *taddarśanāt*—for so it is seen in the *Upaniṣads*.

Ś.III.iv.51 (757)

*tathā . . . . . iti*

The *Upaniṣad* shows the inscrutability of the self in the text, 'of that which ...' etc. (*Ka. I.ii.7*)

R.III.iv.50 (II.567)

*dṛśyate . . . . . śravaṇāt*

Scripture acknowledges the effects of such obstruction. The statement, 'What the..., ' etc, means that works joined with the knowledge of *udgītha* and so on, produce their results without obstruction.

M.III.iv.50 (III.345)

*śrutvā . . . . . darśanāt*

this is seen from the *Saupaṇḍa Śruti* 'Having studied' etc.

तद्दर्शनात् *taddarśanāt*—For, so it is revealed.

Ś.IV.i.16 (791)

*yannityam . . . . . (792)*

The obligatory duties like *Agnihotra* enjoined in the *Vedas* are meant for that very result. The idea is that their result is the same as that of knowledge. From such *Upaniṣadic* texts as, 'The *brāhmaṇas*...', etc. (*Bṛ. IV.iv.22.*)

R.IV.i.16 (II.588)

*dṛśyate . . . . . sādhanatvam*

In the following scriptural passage, 'The *brāhmaṇas*...', etc, (*Bṛ. IV.422*) it is declared that *Agnihotra* etc. are the means for producing *vidyā*.

M.IV.i.16 (IV.30)

*agnihotra . . . . .*

*Agnihotra* etc, are useful for the enjoyment of enhanced heavenly bliss as well as for the

knowledge leading to release. This is seen from, 'That Lord...', etc.

तद्दृष्टेः *taddṛṣṭeh*—for so it is seen.

Ś.III.iii.42 (684)

*tathā . . . . . (685)*

Thus it is that the *Upaniṣad* shows that meditations of this kind are not obligatory, as in the text, 'Both those ...,' etc. (*Ch.I.i.10.*)

R.III.iii.41 (II.513)

*upalabhyate . . . . . vacanāt*

That the carrying out of the meditations on the *udgītha* etc. is not compulsory is known from the passages—'With it...', etc. (*Ch.I.1.10*) because there is here the statement about the performance of the ritual even by one who does not meditate.

M.III.iii.43 (III.231)

Because of the direct perception of that (Brahman).

तद्दृष्टेः *taddṛṣṭeh*—for such cases are met with

Ś.III.iv.36 (745)

*taddṛṣṭeh . . . . . (746)*

Vedic texts are noticeable which speak of the possession of the knowledge of Brahman by Raikva (*Ch.IV.i.iii*), Vācakanavi (*Bṛ. III.vi.1*) and others who stand in between two stages of life.

R.III.iv. 36 (II.556)

*dṛśyate . . . . . niṣṭhatvam*

It is indeed seen in the case of Raikva, Bhīṣma, Saṁvarta and others, that even though they belonged to no *āśramas* they were devoted to the knowledge of Brahman.

M.III.iv.36 (III.322)

as this is seen

*devāsura . . . . .*



The immutability of the nature of the knowledge which is mixed in characters, is seen.

तद्धर्मव्यपदेशात् *taddharmavyapadeśāt*—Because the characteristics of That are spoken of.

Ś.I.ii.18 (118)

*tasya . . . . .* (119)

The characteristics of the Supreme Self Itself are found mentioned here. It is the characteristic rulership of the Supreme Self that becomes obvious from the fact of ruling all created things by entering into the earth and other things differentiated into the divine, and so on; for It can reasonably have omnipotence by virtue of Its being the source of all creation. The selfhood and immortality are mentioned in 'This is...' etc. (*Br.III.vii.3*).

R.I.ii.19 (I.316)

*paramātmā . . . . .* (I.318)

Indeed this is the attribute of the Supreme Self, that, being one only, He controls all worlds, all beings, all gods etc.

To enter into all worlds, all beings, all gods, all *Vedas* and all sacrifices, and then to control them in all the various ways and to form the self of all, through having all things for His body—all this is not possible to any one other than the Highest Person who is omniscient and wills the truth.

M.I.ii.18 (I.201)

*pr̥thivī . . . . . antaryāmi*

In the context of the gods etc, the *Bṛhadāraṇyaka* text 'He whom ...,' etc. speaks of the characteristic attributes of the Supreme Self.

तद्धर्मोपदेशात् *taddharmopadeśāt*—For His qualities are taught.

Ś.I.i.20 (63)

*tasya . . . . .*

Because it is the Supreme Lord's qualities that are taught here. .

*sarva . . . . . ityādau*

'Freedom from all sins is declared about the Supreme Self alone in 'That which....,' etc. (*Ch.VII.vii*)

The text, 'He....,' etc. (*Ch.I.vii.5*), it points out the identity of the Person in the eye with the *R̥k*, *Sāman* etc., and that is possible only in the case of the Supreme Lord, it being reasonable that He should be everything by virtue of His being the source of all.

R.I.i.21 (I.238)

*taddharmopadeśāt . . . . .* (I.241)

Because I his attributes are declared in the context. That attribute which is impossible for the individual self to possess, which imports the quality of being devoid of sin etc.—that is taught in the statement beginning with—'This same above-mentioned person has risen above all sins' (*Ch.I.6.7.*). Indeed, to be devoid of sin is to be free from even the smallest amount of subjection to the influence of *karman*. Therefore the quality of being free from all sin forms the attribute of the Supreme Himself, who is other than the individual soul. Based upon this quality and conditioned by His own essential nature are the quality which relates to the lordship of worlds and desires, the quality of willing the truth etc. and the quality of being the internal self of all beings which are all His own attributes. Says the scripture to the same effect, 'This self is devoid of sin, is free from old age, free from thirst, and desires the truth and wills the truth' (*Ch.VIII.1.5&7*).

M.I.i.20 (I.116)

The following scriptural texts, 'Brahman...', etc, 'The wise....,' etc., teach the qualities of Viṣṇu as the Ruler within.

तद्धि बलीयः *taddhi baliyaḥ*—that indeed is more powerful

Ś.III.iii.44 (690)

*tad . . . . . baliyaḥ* (691)

Of course, these indicatory marks are more authoritative than the context.

**R.III.iii.43 (II.514)**

*tad . . . . . balīyaḥ (II.516)*

The passages which serve as signs are, indeed, superior to the context for purposes of interpretation.

**M.III.iii.45 (III.236)**

*guru . . . . . bulavān*

the grace of the preceptor is stronger and the more important.

तद्धेतुव्यपदेशाच्च *taddhetuvyapadeśācca*—and owing to the indication as the source of that.

**Ś.I.i.14 (54)**

*itāśca . . . . . bhavati*

The suffix *mayatī* is used in the sense of abundance for the further reason that the Upaniṣadic text, 'For this ..., ' etc. (*Tai. II. vii. 1*) declares Brahman as the source of bliss. The word 'ānandayāti' means the same as 'ānandayati'. One who delights others is known to be possessed of an abundance of bliss.

*taddhetuvyapadeśāt . . . . . I.i.19 (63)*

*śarvasya . . . . . upapadyate*

In the text, 'He created..., ' etc. (*Tai. II. vi*)

Brahman is shown as the cause of all modifications inclusive of the Blissful One.

**R.I.i.15 (I.229)**

And because He is declared to be the cause of that

'ko' . . . . . vijñāyate . . . . .

From the *Taittiriya* statement, 'If this Brahman..., for, He Himself causes bliss', it is declared that Brahman is the cause of bliss to the individual selves. Therefore, it is to be understood that this bliss-giver who is the *Ānandamaya* is that Highest Self who is different from the individual self that is to be blessed.

**M.I.i.14 (I.101)**

*atuh . . . . . bhāvaḥ (J.102)*

Inasmuch as the activities of the world cannot be accounted for otherwise, its creator Viṣṇu must be accepted as one full of bliss. Accordingly in the *Ānandamaya* section this specific cause of the activities of the world being dependent on Viṣṇu has been propounded and this becomes justified only when Viṣṇu is understood as full of bliss. Since Viṣṇu is full of bliss He alone is called the *Ānandamaya*.

तद्भावभावित्वात् *tadbhāvabhāvitvāt*—The application (of such words) is possible when a body is present.

**Ś.II.iii.16 (445)**

*tad . . . . . lakṣyate*

The words 'birth and death' are used when there are manifestation and disappearance of the body, but not otherwise. For no one notices the soul to be born or to be dead unless it is in association with the body.

**R.II.iii.17 (II.349)**

Because (their denotative power) is effected by the being of that (Brahman).

*brahma . . . . . avagataṁ (II.350)*

The expressive power of all words rests on the existence of all things being due to the existence of Brahman, within them. This indeed has been made out to be so, from the scriptural passage which deals with the differentiation of names and forms of things.

**M.II.iii.16 (II.156)**

By contemplating upon them it is produced.

*cara . . . . . iti*

*Vijñāna* (distinct knowledge) results from contemplating upon the movable and immovable things.

तद्भावाभावित्वात् *tadbhāvābhāvitvāt*—because of non-existence even when that exists.

Ś.III.iii.54 (700)

*tadbhāva . . . . .*

Consciousness does not exist even when the body is there. Such characteristics as the activities of the vital force do not occur after death, even though the body exists.

तद्भावाभावित्वात् *tadbhāvābhāvitvāt*

R.III.iii.52 (II.522)

since it is of the being of that

*tadbhāva . . . . . śrūyate*

Because the form of that released self is attained. In the passage, 'Just as..,' etc. (*Ch.III.14.1*) the attainment is indeed declared to be suited to the meditation.

M.III.iii.56 (III.260)

for the part (*aṁśa*) participating in the experience of the meditation of the whole (*aṁśin*)

*tad . . . . . aṁśasya*

A part participates in the experience of the whole.

तद्भूतस्य तु *tadbhūtasya tu*—but one who has become so

Ś.III.iv.40 (747)

*ucyate . . . . .*

'One who has become so'—one who has embraced the life of the continent (*brahmacārī* or *saṁnyāsī*)

R.III.iv.40 (II.558)

*tu . . . . . niṣṭhasya*

The word 'but' is extended to set aside the above view. 'He who is already that', that is, he who is in the *āśrama* of the perpetual celibate.

M.III.iv.40 (III.326)

what each is its own nature.

*asura . . . . . devatvām*

The state of being *asura* belongs to the *asura* class alone; and the state of being god also belongs only to the class of the gods.

तद्योगं *tadyogam*—absolute unity.

Ś.I.i.19 (57)

*asmin . . . . . arthaḥ*

The identity of this one, that is the enlightened individual being, with this, that is the Blissful one, the Self under consideration. *Tadyoga* means union in absolute identification becoming one with that, that is to say, liberation.

R.I.i.20 (I.234)

the acquisition of that

*tadyogam . . . . . ānandayogam*

The acquisition of that means—the acquisition of bliss.

*raso . . . . . bhavati*

The statement 'Bliss indeed' declares that by attaining the *Ānandamaya* who is denoted by the word Bliss, that being, who is apt to be denoted by the word *jīva* (which means the individual self) becomes blissful.

M.I.i.19 (I.116)

association with Brahman.

*asmin . . . . . sambandhameva* (J.116)

In this context, the association of the individual self with Brahman, even in release

तद्योगात् *tadyogāt*—because of the presence of those characteristics.

Ś.I.i.31 (87)

Here also because of the presence of such characteristics of Brahman such as being the most beneficent and so on

R.I.i.32 (I.289)

On account of that (such threefold meditation) being appropriate.

*ihāpi* . . . . .

In the present context also, this threefold meditation of Brahman is appropriate.

**M.I.i.31 (I.156)**

on account of their fitness.

तद्रूपाभावेभ्यः *tadrūpābhāvebhyaḥ*—from the absence of the duties of that condition

**R.III.iv.40 (II.558)**

*tadrūpa* . . . . .

'Their *rūpu*' means, 'the forms and duties of the perpetual celibates and of the others; 'their absence' is the absence of their duties.

तद्वचनात् *tadvacanāt*—for so it is the declaration.

**Ś.III.iii.42 (683)**

*tadvacanāt* . . . . .

By using the word 'that' with regard to the morsels of food occurring immediately after in the text, 'That morsel...etc ' (*Ch.V.xix.1*) as something actually present, the *Upaniṣad* enjoins that the oblations to *Prāṇu* are to be made with a thing meant for some other purpose (viz) eating.

**R.III.iii.40 (II.510)**

It is stated that he has free movement in all the worlds thus, 'Having attained..., ' etc. (*Ch. VIII.12.3*).

**M.III.iii.42 (III.230)**

*dvau* . . . . . *vacanāt*

In the *Gaṇḍavāna Śruti* it is said, 'He who is the Supreme and who is *prakṛti*...these two are without beginning or end..., ' etc.

तद्वत्तः विधानात् *tadvataḥ vidhānāt*—Because rites

are enjoined for one who is possessed of that (*vidyā*).

**Ś.III.iv.6 (720)**

*ācārya* . . . . .

Upaniṣadic texts like the following show that one who is possessed of the knowledge of all the things revealed in the *Vedas* is qualified for undertaking rites: 'One who...' etc. (*Ch. VIII. xu.1*).

**R.III.iv.6 (II.539)**

*vidyā* . . . . . *vidadhātī*

Because *karmas* are prescribed for him who is possessed of *vidyā*s, the *vidyā* is made out to be accessory to *karman*. In the passage, 'Learning the *Veda*...' etc. (*Ch VIII.15.1*) the clause 'learning the *Veda*' prescribes rituals only to him who has learnt the *Veda* upto knowing the meaning there of.

**M.III.iv.6 (III.287)**

*jñānavataḥ* . . . . .

For there is the injunction applying even to him who has attained knowledge .

तद्वत्प्रसङ्गात् *tadvatprasāṅgāt*—because there is the predicament of becoming just like that.

**Ś.II.i.8 (298)**

*apītau* . . . . . *prasāṅgāt*

During merger, that is dissolution, when the course of creation is reversed and the effect becomes indistinguishable from the cause, it will taint the cause with its own attributes.

**R.II.i.8. (II.219)**

*yadi* . . . . .

If oneness between the cause and effect is admitted, then, absorption, creation etc. of the world all being in Brahman, the different states of the world would connect themselves with the Brahman, and the latter would thus be affected by all the imperfections of its effect. And the undesirable

consequence of this would be that contradictory attributes as predicated in different *Vedānta* texts would have to be attributed to one and the same substance.

### M.II.i.9 (II.20)

*usataḥ . . . . . syāt*

If the world should rise out of nothing, then even during dissolution, when things return to their original state, there would be nothingness left.

तद्विदः च आचक्षते *tadvidah ca ācakṣate*—And experts say so.

### Ś.III.ii.4 (565)

*ācakṣate . . . . .*

People conversant with the Science of Dreams, say 'Dreams of mounting elephants etc., are auspicious, whereas those of mounting on ass etc. are bad omen.'

### R.III.ii.6 (II.427)

*yadā . . . . .*

Those who understand the Science of Dreams say, 'When during the performance of rituals undertaken for achieving desired objects one sees a woman in a dream, one should know that there is prosperity.'

### M.III.ii.4 (III.81)

*yadvā . . . . . vyāsādayaḥ*

Vyāsa and other sages, conversant with the Science of Dream say, 'Whatever a brahmin or a god or a bull or a king may tell a person, will doubtless prove true'.

तद्विधेः तदङ्गतया *tadvidheḥ tadāṅgalayā*—they, having been enjoined as subsidiaries of that

### Ś.III.iv.27 (738)

*tasmāt . . . . . anuṣṭheya tvāt*

Control of body and mind, etc. are enjoined as

means to the acquisition of knowledge in the text, 'Therefore he...' etc. (*Br. IV. iv. 23*) and because it is compulsory to undertake what is prescribed.

### R.III.iv.27 (II.552)

*vidyā . . . . . iti*

Because, tranquility etc. are enjoined as the accessories of *vidyā* as in the following, 'Therefore the ...' etc. (*Br. IV. 4. 23*).

### M.III.iv.27 (III.317)

*ācāryāt . . . . . vidheḥ*

Or *śama* etc. are enjoined upon the wise also, as in the *Māthara Śruti*, 'After having....' etc. on account of their being the cause of enhancing the effect of knowledge.

तदव्यपदेशात् *tadvyapadeśāt*—on account of its being designated as such.

### Ś.I.ii.8 (103)

Because the *upaniṣad* mentions its subtleness in the text, 'subtler than a grain of paddy or barley', the embodied soul of the size of the tip of goad must have been taught here and not the all-pervasive Supreme Lord.

### R.I.ii.7 (I.297)

*tadvyapadeśaḥ alpatvavyapadeśaḥ*

To declare to be small in accordance with that is, to attribute smallness.

*aṇiyān . . . . . ca*

And on account also of the declaration of minuteness as his essential characteristic in accordance with the passage, 'He is smaller than a gram of rice or barley' (*Ch. III. 14. 3*).

### M.I.ii.7 (I.171)

on account of the reference to that (soul)

*caḥsur . . . . . ca*

Because of the reference appropriate to the

individual soul as presiding over the eyes and other organs of sense.

तद्व्यपदेशात् *tadvyapadeśāt*—on account of being designated thus

Ś.II.iv.17 (514)

Śrūtau . . . . . (515)

These organs (*prāṇas*) under discussion, which remain after leaving aside the chief *Prāṇa* are called the eleven organs, for such a presentation is met with in the Vedic texts as in, 'From Him....,' etc. (*Mu.II.i.3*)

R.II.iv.15 (II.399)

Śreṣṭhāt . . . . . *vyapadeśāt*

Because of the mention as such senses only of those *Prāṇas*, which are other than the most excellent *Prāṇa*. In the passage 'The senses....,' etc. (*Bh. G. XIII.5*).

M.II.iv.18 (II.249)

*mukhya* . . . . .

The chief *Prāṇa* being excepted, the remaining twelve breaths are the organs. The *Pauṣṭrāyaṇa śruti* says, 'Only twelve...' etc.

तद्व्यपदेशात् *tadvyapadeśāt*—because it is declared so.

Ś.IV.i.13 (786)

*tadvyapadeśāt* . . . . . (787)

It is declared in the course of dealing with the knowledge of Brahman that a future sin that might be expected to arise in the usual way does not arise in the case of a man of knowledge, 'As water....,' etc. (*Ch.IV.xiv.3*).

R.IV.i.13 (II.583)

*evam* . . . . . *vyapadeśāt*

The greatness of *vidyā* is stated in the following passages, 'Sinful deeds do not cling to him who

knows thus' (*Ch.IV.14.3*) and similar other passages.

M.IV.i.13 (IV.25)

*tad* . . . . . *iti*

The *Chāndogya upaniṣad* states., 'Just as water....,' etc. does not cling to a lotus leaf, so to the person who knows Him thus, sinful actions do not cling'.

तन्निर्धारणनियमः *tannirdhāraṇānīyamah*—'no obligatory rule about that'

Ś.III.iii.42 (684)

*tannirdhāraṇa* . . . . . (685)

There is no obligatory rule that the *upāsana*s (meditations) become connected with rites. These phrases that determine the meditation on the true characteristics of the accessories of the rites, viz. that the *udgītha* is the quintessence, the acquirer and source of prosperity, that it is the foremost, it is *Prāṇa*, it is the sun and so on cannot be regularly connected with rites in the same way as their obligatory accessories.

R.III.iii.41 (II.513)

*nirdhāraṇam* . . . . .

'Determined thinking' is fixing of the mind definitely; it means meditation. The meditation on the *udgītha* etc. are not compulsory in sacrifices.

( तन्निर्धारणार्थनियमः ) (*tannirdhāraṇārthanīyamah*)—discernment of truth and conclusive understanding of that

M.III.iii.43 (III.231)

*tattva* . . . . . *ca*

decisive ideas of all that is true and conclusive understanding of all scriptures.

तन्निष्ठस्य *tanniṣṭhasya*—for one who is devoted to that

Ś.I.i.7 (43)

*cetanasya* . . . . .

The need of devotedness to It, that is the super-sensuous existence is advised for a sentient being who has to be liberated.

**R.I.i.7 (I.180)**

*lunniṣṭhasya . . . . .*

The *Chāndogya* passage, 'As long as he is not freed from the body, so long there is delay; then he will be blessed', tells Śvetaketu, who is desirous of attaining release, that in the case of the person who is firmly devoted to that (*Sat* or Existence) release, the nature of which is the attainment of Brahman, is delayed only till the falling of the body.

**M.I.i.7 (I.78)**

*yasya . . . . . niṣṭhasya*

In the *Bṛhadāraṇyaka* release is said to be obtained by him, who is devoted to *Ātman*. Cf. the text, 'He by whom the omniscient Lord is properly understood...', etc.

तन्मनः प्राणे *tanmanah prāṇe*—that mind in the vital force.

**Ś.IV.ii.3 (801)**

*tadapi . . . . . atatprakṛtītvāt*

From the subsequent portion of the text cited above it is to be understood that when this mind merges in the vital force, it does so through the absorption of its functions alone together with the functions of the external organs that are withdrawn into it. Thus it is that when a man wants to sleep or is about to die, the activities of the vital force, consisting in its vibration still persists. Besides, the mind as such cannot merge into the vital forces, since that is not its material source.

**R.IV.ii.3 (II.594)**

*tat . . . . . mātram*

That mind, that is the mind which is conjoined with all the senses, rests in the *Prāṇa*, that is, it gets conjoined with the *prāṇa*.

**M.IV.ii.3 (IV.41)**

That mind enters into *Prāṇa*.

*manah . . . . . rudrah*

Rudra, presiding over the mind enters into *Prāṇa*, that is into *Vāyu*.

तन्मात्रं *tanmātram*—that much only

**Ś.III.ii.16 (586)**

The *Upaniṣad* also says that Brahman is only pure consciousness devoid of other aspects contrary to this, and without any distinguishing feature, as in 'As a lump...', etc. (*Br. IV.v.13*)

**R.III.ii.16 (II.438)**

*kiñca . . . . . pratipādayati*

Passages such as, 'The Brahman is Existence, Knowledge and Infinity' (*Tai. II.i.1*) declare merely that the Brahman has the essential nature of luminousness but they do not deny in relation to Him the qualities of being the Truth etc. which are ascertained from other passages.

**M.III.ii.16 (III.110)**

*vaikalṣanyam . . . . . iti*

The distinct nature of the Lord's colour and form consists only of perfect knowledge and bliss.

तन्वभावे *tanvabhāve*—in the absence of a body

**Ś.IV.iv.13 (855)**

*yadā . . . . . abhāvah*

when the body, together with the sense-organs ceases to exist in liberation

**R.IV.iv.13 (645)**

*svenaiva . . . . . abhāve*

in the absence of the body and other auxiliary instruments created by himself

**M.IV.iv.13 (IV.109)**

*muktasubhāve'pi* (J.109)

Even in the absence of an external body, the experience of the liberated souls can have the blessings.

तपः *tapah*—austerity

R.III.iv.19 (II.545)

*tapah* . . . . *samānah*

By the word 'tapas' are denoted *Vānaprasthas* and ascetics because for both of them the important thing is 'tapas'. Indeed, the word 'tapas' is conventionally used to denote the mortification of the body, and it is equal in regard to both.

तप्तपरशुग्रहणमोक्षदृष्टान्त *taptaparaśugrahaṇamokṣa-drṣṭānta*—analogy of one getting freed by taking hold of a heated axe.

Ś.I.i.7 (44)

The *Chāndogya Upaniṣad* cites this example (VI.xiv). When somebody, accused of theft, denied the charge, a red hot axe was brought for testing him. If he was truthful, the truth protected Him, and he was not harmed by taking hold of it. So he was released. But if he lied the lie did not protect him; the axe burnt him, and he was punished. The point is that truth saves man. So also one holding on to Brahman, that is Truth, becomes liberated.

तप्यतापक *tapyatāpaka*—the tormented (individual being) and the tormentor (the world)

Ś.II.ii.10 (360)

तमस् *tamas*—darkness

Ś.I.iii.8 (157)

*tama* . . . . *ucyate*

Darkness means ignorance, the source of sorrow etc.

R.I.i.1 (ii) (I.39)

*utpatti* . . . . *apraya*

*Sat* and *tyat* during the period of reabsorption, merged in the collective totality of non-intelligent matter which the text denotes by the term 'darkness'.

*satyam* . . . . *ucyate*

*Tamas* is one of the names of the *Pradhāna* or *Prakṛti* in its undifferentiated primordial state. (In this state, it is said to be very subtle, so that it cannot be easily distinguished from the individual self with which it is invariably associated).

तर्काप्रतिष्ठानात् *tarkāpratiṣṭhānāt*—owing to the inconclusiveness of reasoning.

Ś.II.i.11 (302)

*yasmāt* . . . .

Reasoning that has no Vedic foundation and which springs from the mere imagination of persons lacks conclusiveness. An argument discovered by adepts with great effect is falsified by other adepts, and an argument hit upon by the latter is proved to be hollow by still others.

R.II.i.11 (II.224)

*śakya* . . . . *gamyate*

The theory of *Pradhāna* should be abandoned because mere syllogistic reasoning has no firm foundation. The instability of mere syllogistic reasoning is seen from the mutual conflict of the hypothetical arguments advanced by the Buddhist, Vaiśeṣika and others.

M.II.i.12 (II.23)

*etāṁāneva* . . . . *abhāvāt*

'Reasoning goes only this far and no further'. No such limit can be assigned to reasoning by any valid proof of knowledge.

तर्तव्याभावात् *tartavyābhāvāt*—since nothing remains to be attained.

Ś.III.iii.27 (662)

*na* . . . . *asti*



A man who has left for the other world and who wants to attain Brahman through knowledge, can have nothing to attain in the interregnum through the help of virtue and vice.

**R.III.iii.27 (II.491)**

*tartaraya . . . . . vidyate*

Because after his separation from the body, for the wise man there is no experience arising from meritorious and sinful deeds to go through. Indeed, apart from the attainment of the Brahman, who is the fruit of the *vidyās* there do not exist pleasure and pain that arise from meritorious and sinful deeds that have to be experienced.

**M.III.iii.28 (III 205)**

*mukhsya līṅṇatvāt*

Because the released has crossed over everything undesirable.

तल्लक्षणाथोपलब्धेः *tallakṣaṇārthopalaḥdheḥ*—because facts indicative of it are met with

**Ś.III.iii.30 (664)**

*upapannaśca . . . . .*

The possibility of having two aspects, that is to say, the fact that the course is purposeful in some cases, but not so in others, is quite intelligible, since the facts indicative of such journey are met with. In the case of *parāṅka-vidyā*, the journey of a soul has a meaning. For those who have realized the unity of the self have nothing else to look for except the exhaustion through experience of all the *prārabdhu karmas*. In their case a journey is meaningless.

**R.III.iii.30 (II.492)**

On account of the perception of things which are marks of that

*tallakṣaṇa . . . . . upalabhyate*

Because in respect of the self whose true nature has become manifest, the nature of association

with the body, is known from the sacred texts. There are the following similar passages, 'Having attained...', etc. (*Ch.VIII.12.3*); 'He becomes...' etc. (*Ibid. VII.25.2*) and 'He is...' etc. (*Ibid. VII.26.2*) where the event known as association with the body is indeed known.

**M.III.iii.31 (III.209)**

On account of the released having obtained the fruit of which it is the cause

*paramparayā . . . . . lakṣaṇatvāt (J.210)*

In the case of the liberated souls, they obtained liberation as a result of a series of activities but the fruit once obtained is of the nature of putting an end to all the rules which have led to its attainment.

तल्लिङ्गात् *tallīṅgāt*—on account of the indicatory mark of That.

**Ś.I.i.22 (67)**

*parasya . . . . . madyādā (69)*

As mark indicating Brahman is in evidence in, 'For all...', etc. (*Ch.I.ix.1*) for it is an established fact in the *Upaniṣads* that all things originate from the Supreme Being.

*lathā . . . . . parāyaṇatve (69)*

The text, 'They merge...', etc. is an indicator of Brahman (*Ch.I.ix*). The fact of being greater and ultimate goal is stated in, 'For space...', etc. (*Ch.I.ix*) for absolute greatness is declared about the Supreme Self alone in, 'Greater than...', etc. (*Ch.III.xiv.3*).

*tacca . . . . . līṅgam (69)*

That infinity is also an indication of Brahman.

**R.I.i.23 (I.249)**

*nikhila . . . . .*

Because the peculiar characteristics of the Supreme Lord are mentioned in the context. To be the only cause of all the worlds, to be greater than all others, to be the best refuge, etc. which are all the

characteristics of the Highest Self, are found mentioned in the context under reference.

**M.I.i.22 (I.124)**

'He is the Supreme Lord...' etc., teaches attributes which belong only to Lord Viṣṇu.

तल्लिङ्गात् *tallīṅgāt*—because of this being indicated.

**Ś.IV.iii.4 (826)**

*tathā . . . . .*

The text, 'From the....,' etc. (*Ch.IV.xv.5*) reveals this escorting to be an established fact.

**R.IV.iii.4 (II.618)**

*tallīṅgāt . . . . . (II.619)*

'because of the characterisation in leading'

Indeed leading (*ativahana*) is conducting those who go on the path of the gods. This leading which is declared in the passage, 'Its person...', etc. (*Ch.V.10.2.*) makes it known that it is this very relationship that is meant in relation to the earlier deities also who are not heard mentioned with any such particular relationship.

**M.IV.iii.4 (IV.77)**

*pūrvagamanalīṅgāt . . . . .*

from the fact of the soul's going to him (Vāyu) in the earlier stage.

तस्मै हि परिकीयते *tasmai hi parikīyate*—For, he is retained for that.

**Ś.III.iv.45 (751)**

*tasmai . . . . .*

A priest is retained by the sacrificer for the performance of the rite together with the parts. The meditations have to be performed by the priests.

**R.III.iv.45 (II.562)**

*tasmai . . . . . arthaḥ*

For the purpose of taking up the sacrifice which is the means of producing the fruit and which is possessed of auxiliaries, the *ṛtvik* is hired.

**M.III.iv.45 (III.336)**

*tadartham . . . . .*

Auḍulomi thinks that the gods work through the souls for their (soul's) sake.

तस्य च नित्यत्वात् *tasya ca nityatvāt*—on account of the constancy of that one.

**Ś.II.iv.16 (513)**

*tasya . . . . . nityatvam (514)*

The embodied soul, as the experiencer has a constant relation with the body.

**R.II.iv.14 (II.398)**

and on account of the eternity of this

*sarveṣāṃ . . . . . avarjanīyam*

For the reason that the condition possessed by all things of being controlled by the Supreme Self is eternal, and because also that condition is invariably associated with Him through its being firmly attached to His essential nature, in the case of the god of Fire etc, their act of presiding over the *prāṇas* is due solely to His resolution.

**M.II.iv.17 (II.247)**

and on account of the eternity of (the relation) between him (the soul) and the organs.

*jīvakaraṇa . . . . . ca śabdah*

The connection between the soul and the organs has been eternal without a beginning. The particle 'ca' (and) shows that two phrases, 'of the organs', 'of their relation' have to be supplied.

तात्पर्यनिर्णय *tātparyanirṇaya*—determination of the purport.

**M.I.i.4 (I.66)**

*upakrama . . . . . iti*

The beginning, the conclusion, repetition, peculiarity, the result, corroborative statement and the propriety are the indicatory marks by means of which the purport is to be determined.

तात्त्विक *tāttvika*—the gods that preside over the twenty five principles (*tattvas*)

**M.IV.iv.19 (IV.116)**

तादात्म्य *tādātmya*—identity

**Ś.III.iii.17 (641)**

'sa . . . . . asi'

The *Chāndogya* passage 'That Thou Art' instructs the identity of the individual self and *Brahman*.

**R.I.i.1 (I.233)**

*idam . . . . . kṛtam*

The identity of the world with Brahman is due to the invariable association of the world with Brahman on account of His constituting the Self as its internal ruler, but is not due to the oneness in substance between the subject and the predicate.

**R.I.i.1 (ii) (I.59)**

*tathā . . . . .*

The identity of Brahman with the intelligent and the non-intelligent things which are different from Him, as being other than the relation of the soul and the body (between them).

**M.II.i.14 (II.27)**

*udakam . . . . . iti*

According to *Skānda*, 'some water poured together with another quantity of water only becomes mingled with it ..., ' etc. Even so the soul too, though said to be in a state of non-distinction from Brahman, does not, however, become absolutely the Lord Himself; for there exist the attributes of absolute independence which differentiate Brahman from the soul.

तानि परे *tāni pare*—those in the Supreme Brahman

**Ś.IV.ii.15 (812)**

*tāni . . . . . sampadyante*

Those elements are absorbed into the Supreme Being.

**M.IV.ii.15 (IV.57)**

all the gods into the elements.

*yeṣāṃ . . . . . daivatāni (I.57)*

Those deities in relation to which the entries into the elements have been referred to.

तापत्रय *tāpatraya*—three miseries

**R.I.i.13 (I.204)**

three miseries of the individual self, namely *ādhyātmika*, *ādhibhauṭika* and *ādhibhautika*

तार्तीय *tārtiya*—to be made out from the Third Chapter.

**R.I.i.1 (I.73)**

*Viniyoga* (application) has to be made out from the Third Chapter of the *Pūrvamimāṃsā*.

तिरोधान *tirodhāna*—concealment.

**R.I.iv.22 (II.149)**

*tirodhānam . . . . . nivṛttiḥ*

Concealment is well known to be the cessation of the luminosity of a thing, when the essential nature of that thing is actually existent.

तिस्रो देवताः *tisro devatāḥ*—the three deities.

**R.I.i.1 (ii) (I.77)**

In the clause, 'I will enter., ' etc. the term 'the three divine beings' denotes the entire aggregate of the non-sentient matter. The three deities are the elements, Fire, Water and Earth. They are called deities because they are said to be the very first things created by the presiding deity of the universe.

तीर्थकर *tirthakara*—initiators of schools of thought  
(Kapila, Kaṇāda and others)

Ś.II.i.11 (302)

तुच्छ *tuccha*—an absolute non-existent entity.

R.I.i.1 (I.144)

e.g., a sky-flower

R.I.i.1(ii) (I.50)

*tucchatvaṃ . . . . . arhatvaṃ*

Indeed to be a mere nothing is to be unworthy of any association with any means of proof.

तुराषाद् *turāṣāt*—One who is able to withstand all.

M.III.ii.6 (III.86)

the Supreme Lord.

तुर्य *turya*—the fourth; the transcendental self.

M.III.ii.12 (III.102)

*kārya (J.103)*

In *turya* (last) the two types of bondages (cause & effect) do not take place. (*Prima facie* view).

तुल्यं तु दर्शनं *tulyaṃ tu darśanam*—The Upaniṣadic declaration is equally in evidence.

Ś.III.iv.9 (723)

*tulyaṃ . . . . .*

The Upaniṣadic mention of the conduct of enlightened men is equally in evidence to show that knowledge is not subservient to rites. The text 'The *Kāvaṣeya...*' etc. (*Kau.II.5*)

R.III.iv.9 (II.540)

*vidyayā . . . . . darśanāt*

The rule that those who know the Brahman perform works is not invariable, because their not performing the works is also declared in the

scripture. E.g. the passage—'the seers..., ' etc. (*At.Ā.III.26*).

M.III.iv.9 (III.290)

knowledge is but the same

*rāju . . . . . vijñānam*

For whether the *rājasūya* and other sacrifices are performed or not, for Yudhiṣṭhira and others, their knowledge (perception of Brahman) is but the same (is always equal).

तृणजलूकानिदर्शनं *trṇajalūkānīdarśana*—illustration of a caterpillar.

Ś.IV.i.12 (786)

A caterpillar reaches the final portion of a blade of grass and shrinks its body. (*Br. IV.4.3*)

तृणादिवत् *trṇādivat*—as in the case of grass etc.

M.II.ii.5 (II.69)

*brahmaiva . . . . . īśvarasya*

The Supreme Lord cannot be said to be only a mere favourer like the cloud (*parjanya*) in the case of grass, etc.

तृणादिवत् न *trṇādivat na*—not like the grass etc.

Ś.II.ii.5 (355)

*dhenu eva . . . . . (356)*

Grass etc. eaten by a cow alone changes into milk, but not so when rejected or eaten by a bull etc. If this could happen without any cause, then grass etc. would have become milk even without entering into a cow's body. Hence the changes in *pradhāna* cannot occur naturally on the analogy of grass etc.

R.II.ii.4 (II.284)

*yadi . . . . . asti*

If grass, water and so on are changed into milk even when consumed by a bull or when not consumed at all, then indeed it might be held that their change is without the guidance of an intelligent principle. But nothing of the kind takes place.

तृतीयं पक्षेण *trīyaṃ pakṣeṇa*—the third thing, alternately

Ś.III.iv.47 (752)

*tasmāt* . . . . . (753)

This 'meditativeness' which is a third factor counted along with strength arising from knowledge and scholarship and consists of an abundance of knowledge, is enjoined here.

R.III.iv.46 (II.563)

*maunaṃ* . . . . . *trīyaṃ* (II.564)

*Mauna* is the third in relation to and different from both proficiency and childlike qualities.

M.III.iv.46 (III.337)

The third view

*trīyaḥ svapakṣaḥ*

The third is Bādarāyaṇa's own view.

तृतीयं स्थानं *trīyaṃ sthānaṃ*—third state

Ś.III.i.17 (549)

*etat* . . . . .

In the text, 'Then are those who go by neither of these two paths of the gods and the manes and who become those tiny, continually transmigrating creatures under the divine command, 'Be born and die'. This is the third state.

तृतीयकम् *trīyukam*—the third form (of Vāyu)

M.IV.iv.23 (IV.123)

*trīyaṃ* . . . . . *iti* (J.124)

The third form of Vāyu is named Madhva who composed the text (commentary on the *Brahma-sūtra*)...etc. expounding Hari who is of the nature of bliss.

तृतीयशब्दावरोधः संशोकजस्य *trītyaśabdāvarodhaḥ saṃśokajasya*—Life springing from moisture is included in the third term.

Ś.III.i.22 (551)

*aṇḍajaṃ* . . . . . (552)

In the text, 'Oviparous...', etc. life springing from moisture is included in the third term plant life, for both plant life and life springing from moisture have the common feature of coming out by pushing their way through earth or liquids.

R.III.i.21 (II.419)

*Udbhijja śabdena* . . . . .

The third word is—'sprout-born'.

By the third word, 'sprout-born' there is the inclusion (of those born from vapour also).

(तृतीये) शब्दावरोधः संशोकजस्य (*trītye*) *śabdāvarodhaḥ saṃśokajasya*—From the description of the third, there would result loss of sense.

M.III.i.22 (III.51)

*trītye* . . . . .

Of the third (region) of the third hell of darkness, from mere hearing according to the strength of the description, one may fall into a swoon on account of the feeling of extreme horror.

तृष्णा *trīṣṇā*—thirst for objects

Ś.II.ii.19 (383)

तेजस् *tejas*—fire

Ś.II.ii.16 (374)

*rūpaḥ* . . . . . *tejaḥ*

Fire is finer and is possessed of colour and touch.

तेजः अतः *tejaḥ ataḥ*—Fire from this one.

Ś.II.iii.10 (437)

*tejaḥ* . . . . . *iti*

From Air comes Fire.

R.II.iii.10 (II.347)

*tejah . . . . . utpādyate*

The element Fire is produced out of it, that is out of Air.

**M.II.iii.10 (II.136)**

*ataḥ vāyo . . . . .*

From such text as, 'Fire was....,' etc, Fire should not be considered to have been produced from any other than Brahman. Hence, that is from the Supreme Lord, Fire also is produced.

**तैजस *taijasa***—the dream-self.

**M.III.ii.12 (III.102)**

*tatkāraṇa . . . . . taijasaḥ (J.108)*

'*Taijasa*' is the name of the soul bound by the dream state which consists of taking the cause as real. This is also a kind of illusion (*Prima facie* view).

**त्रयः धर्मस्कन्धाः *trayaḥ dharmaskandhāḥ***—Virtue has (three) divisions.

**Ś.III.iv.18 (727)**

*trayaḥ . . . . .*

An allusion is made to the stages of life. 'The first division consists of sacrifice, study and offer of wealth; the second division of austerity and the third of the *brahmacārīn* living in his teacher's house'.

**त्र्यक्षर *tryakṣara***—three imperishable entities

**M.I.ii.22 (I.212)**

*aparam . . . . . iritam*

*Prakṛti* which is inert is the lower *akṣara*.

The sentient *Prakṛti* which is dependent upon Viṣṇu, is called the higher *akṣara* or Śrī. Hari, perfect in excellences is called the *akṣara* higher than the higher. Thus three *akṣaras* are spoken of in *Skānda*.

**त्रयस्त्रिंशत् देवाः *trayastrimśat devāḥ***—thirty-three gods

**Ś.I.iii.27 (188)**

*aṣṭau . . . . . devāḥ (V.M.249)*

Vasus are eight, Rudras are eleven; Ādityas are twelve; Indra and Prajāpati together, make up the number thirtythree.

**त्रयाणामेव चैवमुपन्यासः प्रश्नश्च *trayāṇāmeva caṇamupa-nyāsaḥ praśnaśca***—And of the three only there is the presentation and the questions.

**Ś.I.iv.6 (235)**

*yasmūl . . . . . dr̥ṣyate*

Three things alone—fire, individual soul and the Supreme Self are met in the *Kāthopaniṣad* as things presented for being spoken in conformity with the granting of the boons.

*tad . . . . . viśayaḥ*

The question also relates to the three things namely, the fire, the individual self and the Supreme Self. The question of the fire is, 'O Death, you know....,' etc. (*Ka.I.i.13*). The question of the individual self is, 'This doubt....,' (*Ka.I.i.20*). The question about the Supreme Self is, 'Tell me....,' etc. (*Ka.I.ii.14*).

**R.IV.6 (II.107)**

*asmin . . . . .*

In this context of the final release it is only in relation to those three, namely the means of attainment, the object of attainment and the attainer, that the exposition is seen.

The three boons of Naciketas are: his father's good disposition towards him, the knowledge of the (Nāciketa) fire, which is a means towards release and the knowledge of the final release.

**M.I.iv.7 (I.355)**

*trayāṇāmeva . . . . .*

The *Kāthopaniṣad* deals only with the three boons prayed for by Nakietas, viz. the pacifying of his father, the fire-sacrifice leading to *svarga* and the nature of the Supreme Self and Yama's answers regarding the same three questions.

**त्रिकर्मकृत्** *trikarmakṛt*—one who performs the three sacrificial works.

**R.I.iv.6 (II.108)**

The three works are explained as sacrificial worship, learning the *Vedas* and giving gifts.

**त्रिगुण** *tri-guṇa*—the three constituents.

**Ś.I.i.5 (35)**

*sattva, rajas and tamas*

**R.I.iv.23 (II.104)**

**M.I.ii.19 (I.205)**

**त्रिणाचिकेताः** *triṇāciketāḥ*—those worshipping the 'triṇāciketa' fire.

**R.I.I.1 (I.246)**

*karmaviśeṣanisthāḥ (S.S.I.246)*

those who are devoted to special rituals.

**R.I.iv.6 (II.108)**

Fire sacrifice taught by Yama to Naciketas is named after Naciketas to honour him. Here the three *anuvāhas* of the *Yajur Veda* are referred to as *triṇāciketāḥ*.

**त्रिधातु** *tridhātu*—the supporter of the three.

**M.I.i.2 (I.48)**

Lord Hari is Brahman, who is the only supporter of the three, namely matter, soul and time.

**त्रिपुरोडाशिनी** *tripuroḍāśinī*—sacrifice having the offering of three *puroḍāśas* or cakes.

**Ś.III.iii.43 (690)**

**त्रिरूपत्व** *trirūpatva*—nature of three-fold distinction.

**R.I.i.1 (ii) (I.83)**

Knowledge which has threefold distinction, viz. the knower, the thing known and knowledge.

**त्रिवृत्कुवतः** *trivṛtkurvataḥ*—by Him who made the elements tripartite

**Ś.II.iv.20 (517)**

*trivṛtkurvataḥ . . . . . (518)*

God is referred to in the text, 'By Him who made the elements tripartite', for, in the matter of creating the tripartites His agency is stated to be indubitable.

Tripartition is the process by which each one of the three elements, namely Fire, Water and Earth is so constituted as to possess the character of all the characters of all the three Elements... Thus when the Element Fire is divided into two equal parts, one of those halves is found to be made up of the element of Fire; and the other half is again subdivided into two parts, one of these is made up of the Element of Water and the other, of the Element of Earth and so on.

**R.II.iv.17 (II.400)**

*ataḥ . . . . . brahmaṇaḥ (II.402)*

Tripartition is the act of the Supreme Brahman.

**M.II.iv.21 (II.252)**

*trivṛt . . . . . rūpayoḥ*

The clause, 'who is the maker' etc. has an inbuilt cause for the creation of name and form which necessarily depends upon the formation of the tripartite mixture of the elements.

**त्रिसूत्री** *trisūtrī*—three aphorisms

**Ś.I.iv.22 (265)**

*yadapi . . . . . ca*

For the refutation of the fact that what is really presented as the entity to be realised is the individual soul, the three aphorisms are to be interpreted thus: 'Āśmarathya thinks this reference to the realisation etc. of the self, to be a sign indicative of the fulfilment of the declaration'—The declaration alluded to here is, 'Everything becomes known when the self is known' and 'All these are the self'.

त्रीणि रूपाणि *trīṇi rūpāṇi*—three (blessed) forms of the god Vāyu.

**M.IV.iv.23 (IV.123)**

Hanūmān, Bhīma and Madhva

वेत्राग्नि *vetrāgni*—the three sacrificial fires.

**R.I.ii.23 (I.330)**

The three sacrificial fires are *gārhapatya*, *dakṣiṇa* and *āhavaniya*.

आत्मकत्वात् *tryātmakatvāttu*—but on account of it (water) consisting of the three.

**Ś.III.i.2. (530)**

*tu . . . . . śleṣmabhiḥ*

By the word 'tu' the objection is overruled. Water consists of three components according to the Upaniṣadic texts about the elements becoming tripartite. So when water is admitted as the constituent of the body, the other two elements must also be admitted. Moreover, the body is a product of the three elements, since all the three viz. Fire, Water and Earth are seen to be involved in its making. In another way also the body is constituted by three things; for it is constituted by the three humours, viz. bile, phlegm and wind.

**R.III.i.2 (II.405)**

*tu . . . . . sambhavaḥ*

The word 'tu' sets aside the objection. Indeed, it is for producing the body that tripartition of water and other elements takes place.

**M.III.i.2. (III.6)**

*ap . . . . . yujyate*

The use of the term 'water' in the text is appropriate for it is a compound of the three Elements (Earth, Water and Fire).

त्वंपद *tvampada*—the word 'Thou'

**R.I.i.119 (I.119)**

*tvam . . . . .*

Even by means of the word 'Thou' in 'That Thou Art', it is the Highest Self alone that is denoted as forming the internal ruler of the individual selves.

**R.I.i.1 (ii) (I.54)**

*latsamānādhikaraṇam . . . . .*

The word 'Thou' in the passage 'That Thou Art' denotes the individual self who is associated with the condition of being in the circuit of mundane existence. If this word also be intended to denote that thing the essential nature of which is free from all attributes, then its own real signification would have to be given up.

त्वंशब्द *tvamśabda*—the term 'Thou'

**R.I.i.1 (ii) (I.40)**

*aihya . . . . .*

The teaching of unity between the individual self and the Supreme Self is very appropriate because in the passage 'That Thou art', by the word 'Thou' also (as by the word 'That') is denoted the Brahman whose body is the individual soul.

दक्षिणायनरश्मि *dakṣiṇāyānuraśmi*—rays of the Sun during his southern progress.

**M.IV.ii.21 (IV.67)**

*śataṁ . . . . .*

There are five hundred rays of the Sun which are called the 'rays of the southern progress'. All of



them are always in connection with the body of all beings.

दक्षिणे अयने अपि *dakṣiṇe ayane api*—even during the southern course of the Sun.

Ś.IV.ii.20 (816)

*dakṣiṇāyane . . . . phalam*

Even if a man of knowledge dies during the southward course of the Sun he will get the result of his knowledge all the same.

R.IV.ii.19 (II.611)

*tathā . . . .*

As regards a man of *vidyā* even though he dies during the southern course of the Sun, the attainment of Brahman is definite.

M.IV.ii.21 (IV.66)

*dakṣiṇe . . . . yujyate*

Notwithstanding the statement, 'Dying during the southern progress of the Sun, he goes to *svarga* and dying during the northern progress he goes to Brahman', it is proper to admit that the wise may depart even during the southern progress of the Sun and still attain Brahman.

दम *dama*—control of senses.

M.III.iv. 27 (III.313)

दया *dayā*—Mercy

R.II.ii.3 (II.283)

*dayā . . . . asahiṣṇutā*

Mercy indeed is well known to be that incapacity on the part of one to bear another's pain, with no regard to one's own advantage.

दर्शनाच्च *darśanācca*—moreover it is seen.

Ś.III.i.20 (551)

*api . . . .*

Moreover it is noticed that among the four kinds of life, the two classes—lifespringing from moisture and plant-life are born without mating.

R.III.i.20 (II.419)

*śrutānvapi . . . . iti*

In the scripture also it is revealed that, in the case of some, the body is produced without any need for the fifth oblation as in the passage, 'Indeed there...', etc. (*Ch. VI.31*). The origination of those born out of sprouting plants and those born out of warm vapour (like insects) is seen to take place without the aid of the fifth oblation.

M.III.i.21 (III.50)

*Nārāyaṇa . . . . Pādme*

The fact that the lowermost hell of darkness is a place of absolute misery is established by Brahman's direct perception in the *Padma Purāṇa* thus, 'Though the ...' etc.

दर्शनाच्च *darśanācca*—and in accordance with Vedic revelation

Ś.III.ii.21 (589)

*darśayati . . . .*

The *Upaniṣads* also show that the Supreme Brahman Itself has entered into the limiting adjuncts, such as the bodies and the rest as in 'He made...', etc. (*Br.II.v.18*). The conclusion is that Brahman is without any distinguishing feature.

R.III.ii.20 (II.439)

because it is seen

*dṛśyate . . . . ityādau*

There are seen such examples in the world. In the example, 'The student is like the lion' although there is no similarity in entirety because of similarity in regard to the part that is intended to be illustrated.

M.III.ii.21 (III.121)

also seen from *Śruti* and *Smṛti*.

दर्शनाच्च *darśanācca*—and because an (indicatory mark) is seen

Ś.III.iii.48 (693)

*drśyate . . . . . ityatra*

There is also an indicatory mark to show that these are independent of rites. This was earlier shown under the aphorism, 'On account of an abundance of indicatory marks'. (*B.S.III.iii.44*).

R.III.iii.46 (II.519)

because there are also scriptural statements.

*drśyate . . . . .*

In this very context, their principle sacrifice, which is the sacrifice of knowledge is also described, 'They (*manasā* fires) were . . .,' etc. (*Ś.B. X. 4.1.3*).

M.III.iii.49 (III.244)

*na . . . . . śruteḥ*

By direct perception of the Lord, release is to be obtained, as may be seen from the *Kauśika Śruti*, 'This perfect...' etc.

दर्शनाच्च *darśanācca*—since the *upaniṣad* shows

Ś.III.iii.66 (713)

*darśayati . . . . .*

The *Upaniṣad* shows the absence of co-existence among the meditations in, 'The *Brahmā*...' etc. (*Ch.IV.xvii.10*)

R.III.iii.64 (II.534)

*darśayati . . . . .*

The scriptural text shows that there is no invariable rule about performance of meditation, 'Indeed the...', etc. (*Ch.IV.17.10*).

M.III.iii.68 (III.281)

*satya . . . . .*

The *Kamaṭha Śruti* states, 'In the case of human beings meditation shall always be thus, 'Brahman

is true, the wise and the blissful.' The wise men shall not contemplate anything else; but the gods of various ranks are fit to contemplate the Lord with all the qualities'.

दर्शनाच्च *darśanacca*—because the *upaniṣad* reveals

Ś.IV.iii.13 (832)

*layoh . . . . .*

The text, 'Going up...', etc. (*Ka.II.iii.16*) shows that immortality is preceded by moving forward; and immortality is logically possible in the Supreme Brahman, but not so in the conditioned Brahman, that being subject to destruction.

R.IV.iii.12 (I.623)

*darśayati . . . . . iti*

The scripture also shows that the attainment of the Brahman results to him who, going out of the body at death through the blood vessel in the head, proceeds through the path of the gods, as in the passage, 'This individual...', etc. (*Ch.VIII.3.12*).

M.IV.iii.13 (IV.85)

on account of being seen.

*śravaṇa . . . . . drśtatvāt* (J.85)

Because the Supreme Brahman is directly seen by the wise through means such as hearing, etc.

दर्शनात् *darśanāt*—for it is seen

Ś.II.ii.15 (372)

*yad hi . . . . . bhavanli*

Anything that is possessed of colour etc. in this world is seen to be grosser and less permanent than its cause; for instance, a cloth is grosser and less permanent than its yarns; and the yarns are grosser and less permanent than the fibres.

R.II.ii.14 (II.293)

*rūpādimalāṁ . . . . . darśanāt*

For pots which possess colour etc. are seen to be

non-eternal and to be produced out of other causes of a similar kind.

**M.II.ii.15 (II.87)**

It is observed in the world that whatever material has colour, etc, is perishable.

**दर्शनात् *darśanāt***—because it is perceived.

**Ś.IV.ii.1. (799)**

*drśyate . . . . . pravṛttiḥ* (800)

Indeed, even when the sense of speech ceases to function, the activity of the mind is perceived.

**M.IV.ii.1 (IV.36)**

*pratyakṣataḥ . . . . . darśanāt* (J.37)

For it is directly seen that speech is under the control of mind.

**दर्शयति च *darśayati ca***—the *upaniṣad* also shows that

**Ś.I.iv.1 (226)**

*tathā . . . . . iti* (227)

The text shows how the Self, body etc. are analogous to the master of the chariot, chariot etc. (respectively): 'Know the Self as the master of the chariot and the body as the chariot. The discriminating people call that self, associated with the body, senses and mind, as the experiencer'.

**R.I.iv.1 (II.102)**

*darśayati . . . . .*

The scriptural passage, 'The Self....' etc. (*Ka.III.12*), teaches here that the Highest person is incapable of being perceived directly by those who have not conquered their external and internal organs (of action and sense) and accordingly, the manner in which the sense etc. which are metaphorically described as horses etc. may be brought under control is thus stated.

**M.I.iv.1 (I.345)**

*paramātmuna . . . . . ca*

The word *atyakta* primarily denotes the Supreme Lord alone. The *Rg Veda* also states, 'That Lord....' etc.

**दर्शयति च *darśayati ca***—the Vedic text also reveals.

**Ś.III.ii.17 (586)**

*darśayati . . . . .*

The *Vedas* reveal through a negation of other aspects that Brahman has no distinguishing feature. E.g. 'Now therefore...not this....' etc. (*Br.II.iii.6*).

**R.III.ii.17 (II.438)**

*darśayati . . . . . ca*

The whole collection of the *Vedānta* texts declares in relation to the Brahman that He is the inexhaustible mine of auspicious qualities and is free from all that is evil, 'That Highest....' etc. and similar passages.

**M.III.ii.17 (III.111)**

*darśayati . . . . . iti*

The *Muṇḍakopaniṣad* shows that perfect bliss is the form of the Lord: 'By means....' etc.

**दर्शयति च *darśayati ca***—the scripture also reveals

**Ś.III.iii.4 (622)**

The *Vedas* also show the unity of the knowledge, for in all the *upaniṣads* the selfsame entity to be known is taught as in, 'That goal....' etc. (*Ka.I.ii.15*).

**R.III.iii.4 (462)**

*darśayati . . . . . uktam*

The scripture also shows that the same meditation is to be known from all the *Vedānta* texts. Accordingly in the following passage it is stated, 'What exists....' etc. (*Ch.VIII.1.1*).

**M.III.iii.5 (III.162)**

In the *Caturvedaśikhā* it is said, 'For the..., etc.'

*ataḥ . . . . . siddham* (J.162)

Therefore for contemplation on the Lord what all has been stated in the *Veda* should be clearly known. Thus it is established in the scripture that the scripture has to be resorted to by all.

**दर्शयति च** *darśayati ca*—the scripture also indicates the same.

**Ś.III.iii.22 (650)**

*api ca . . . . .*

Signs indicative of the separate treatment of such attributes are in evidence thus, 'Of this..., etc.' (*Ch.I.vii.5*).

**R.III.iii.22 (I.483)**

*darśayati . . . . .*

The scripture also declares that there should be no unrestricted use of the qualities appertaining to that which has eye as the support and That which has the Sun as the support. Cf. the passage 'That is..., etc.' (*Ch.I.7.5*).

**M.III.iii.23 (III.196)**

*sarvān . . . . . śrutih*

The *Bhāllaveya śruti* states, 'With regard to Brahmā and others, the word "ātman" declares all the qualities, but it does not, with regard to others'.

**दशप्रज्ञामात्र** *daśa prajñāmātra*—ten forms of intelligence.

**Ś.I.i.31 (88)**

*Pañca . . . . . prajñāmātrāḥ* (V.M.156)

Five senses and five forms of sensation constitute the 'ten' having knowledge as their essential nature.

**दशभूतमात्राः** *daśabhūtamātrāḥ*—the ten subtle forms of elements.

**Ś.I.i.31 (88)**

*pañca bhūtamātrāḥ* (V.M.156)

Five qualities like sound etc., and five Elements like earth etc., thus constitute the ten subtle elements.

**दहर** *dahara*—subtle

**Ś.I.iii.14 (164)**

*paramēśvara . . . . . vā* (166)

The Supreme Lord alone can be the 'small space' in the heart here and neither the material space nor the individual soul can be so.

**R.I.iii.13 (II.31)**

*daharākāśaḥ . . . . . brahma*

The subtle ether within the heart is the Highest Brahman. In the statement, 'It is..., etc.' it is taught that the same *daharākāśa* is what constitutes the real entity and forms the city known as the Brahman, which is the abode of the whole world.

**M.I.iii.14 (I.262)**

*ya . . . . . eva*

In the *Chāndogya* mention is made of a thing inside the small space. The thing inside the subtle *ākāśa* is Viṣṇu only.

**दहरविद्या** *daharavidyā*—meditation on the subtle ether (given in the *Chāndogya Upaniṣad*)

**Ś.II.iii.23 (651)**

**R.I.i.1 (I.199)**

*Daharavidyā* is that *vidyā* or form of worshipping the Supreme Brahman, which consists in meditation on Him as dwelling in the small ethereal space within the heart.

**दाशकितवादित्वं** *dāśakītavāditvaṁ*—identity with fishermen, slaves, gamblers and others.

**Ś.II.iii.43 (478)**

The followers of a certain section of the *Atharva*

*Vedaread* in their hymn to Brahman of the identity of Brahman with *dāśa* (fishermen), *kitava* (gamblers) and others in, 'The *dāśas*...', etc.

**R.II.iii.42 (II.380)**

*brahman . . . . . adhiyate*

Some schools declare in their descriptions that Brahman is fisherman, gambler etc., as in the following passage—'Brahman is the slave, fisherman...', etc.

**M.II.iii.43 (II.199)**

*Brahma . . . . . adhiyate*

Some *Śākhins* read of Brahman thus, 'The fishermen are Brahman, the gamblers are Brahman...', etc.

**दिव्यरूप *divyarūpa***—divine form (of the Supreme Lord)

**R.I.i.21 (I.244)**

*tadvadeva . . . . .*

There is a divine form which is in accordance with His own desire and is suited to Himself, which is uniform, unthinkable, immaterial, wonderful, eternal and faultless, and which is the home of endless collections of unsurpassable qualities such as splendour, beauty, fragrance, tenderness, elegance, youthfulness and the like.

**दीक्षा *dīkṣā***—initiation

**R.II.ii.35 (II.313)**

special ritual by which one becomes eligible to do worship in temple.

**दृक् *dṛk***—knowledge

**R.I.i.1 (II.1.4)**

**दृक्स्वरूप *dṛkṣvarūpa***—a witness by nature.

**Ś.I.iii.19 (175)**

the self.

**दृश्य *dṛśya***—the object of perception.

**R.I.i.1 (I.142)**

**दृश्यते तु *dṛśyate tu***—but it is seen.

**Ś.II.i.6 (294)**

*tu . . . . . vṛścikūḍinām*

The word 'tu' rules out the opponent's view, viz., that this universe does not have Brahman as its material cause, since its characteristics are different. This is not wholly true. It is a matter of common experience that from a man, well-known as a conscious being, originate hair, nail, etc. that are different in nature (being insentient) and scorpion, etc. grow in cowdung etc. known to be insentient.

**R.II.i.6 (II.218)**

*tu . . . . .*

The word 'but' indicates the change of view, that what has already been stated above to the effect, that owing to the world being entirely distinct from the Brahman, it cannot possibly have the Brahman as its cause, is not proper. This is because the relation of cause and effect is seen to exist even between two things which are entirely different from each other. In fact, insects, etc. which are entirely different from honey etc., are seen to take their birth out of honey etc.

**M.II.i.5 (II.12)**

*adhikāriṇām . . . . . iti*

The effect promised by scripture is realised by the eligible. The *Bhaviṣyatpurāṇa* states, '*Rk*, *Yajus*...', etc.

**दृष्टत्वात् *dṛṣṭatvāt***—for it is noticed.

**Ś.IV.iv.4 (850)**

*tathā . . . . .*

The texts like 'That Thou Art' (*Ch. VI.viii.7*); 'I am

Brahman' (*Br. I.xxiv. 1*), reveal the Supreme Self as non-separate from the individual soul.

**R.IV.iv.4 (II.634).**

*para . . . . . iti*

Because it is seen declared in the scriptures, that, through attaining the Supreme Brahman, he has the veil of ignorance removed and his own self is then experienced as it is in reality. Indeed the essential nature of his own self has been declared in 'That Thou Art' (*Ch. VI.8. 7*).

**M.IV.iv.4 (IV.97)**

*yāneva . . . . . śikhāyām*

The released soul has some of the enjoyments in non-division from those of the Lord. For it is seen from the *Caturvedaśikhā*, 'Only those I hear, only those I see, only those I smell...those only. These souls having been released from this body, enjoy'.

**दृष्टफल *dr̥ṣṭaphala***—results which are directly perceptible.

**Ś.III.i.8 (543)**

**दृष्टविपरीतकल्पना *dr̥ṣṭaviparītakalpanā***—fancy that is opposed to direct observation.

**Ś.I.iv.15 (254)**

**दृष्टविरोध *dr̥ṣṭavirodha***—contradicting common experience.

**Ś.I.iii.19 (175)**

**दृष्टश्च *dr̥ṣṭaśca***—and it is seen

**Ś.III.iii.50 (695)**

*dr̥ṣṭaśca . . . . .*

It is seen that the rite called *Aveṣṭi* read of in the context of the *Rājasūya* sacrifice, has more excellence than the context warrants, since it is linked with the three castes, whereas the *Rājasūya* sacrifice has to be performed by the kings alone.

**R.III.iii.48 (II.520)**

*dr̥ṣṭaśca . . . . . vidhiḥ*

Injunctions are seen presumed even in cases of passages similar in character to repetitive references.

**दृष्टस्मृतिभ्यां *dr̥ṣṭasmyṭihhyām***—as is known from the *śruti* and *smṛti*s

**Ś.III.i.8 (537)**

*tathā . . . . . (539)*

There is the direct Vedic text revealing the descent of souls along with their residual *karmu*, 'Among them...', etc. (*Ch. V.x. 7*), and a *Smṛti* text, 'People belonging...', etc. It is a matter of experience that enjoyments are graded as higher and lower for each creature from the very birth. Now, since a theory of chance is inadmissible, this division indicates the existence of residual *karmas*.

**R.III.i.8 (II.413)**

*śruti . . . . . iti (II.414)*

The returning self descends, possessed of the *karmas* that remain after the ripened *karmas* are enjoyed, because it is so declared in the *Śruti* and *Smṛti*. The *Śruti* declares, 'Those who...', etc. (*Ch. V.X. 7*) and the *Smṛti* also states, 'The men in...', etc.

**M.III.i.8 (III.24)**

*tataḥ . . . . . śruteḥ*

When some of the works are exhausted by fruition, the soul comes down with a remainder of works as seen from *Śruti* and *Smṛti*. The *Śruti*, 'Then with...', etc. and the *Smṛti*, 'Having been...', etc.

**दृष्टहानि *dr̥ṣṭahāni***—fault of rejecting an obvious thing.

**Ś.I.iii.28 (196)**

**दृष्टान्त *dr̥ṣṭānta***—the illustration

## Ś.I.iv.23 (268)

*dr̥ṣṭāntopi . . . . . satyaṁ* (270)

The illustration is, 'O amiable one, as by knowing a lump of earth, all things made of earth become known, since earth alone is true and all transformations exist only in name, having speech as their origin' (*Ch. VI.i.7*).

## R.I.iv.23 (II.161)

*dr̥ṣṭāntaśca . . . . .*

The examples illustrative of the proposition deal with the knowledge of produced effects as resulting from the knowledge of their causes, as in the following passage, 'Just as knowing one clump of clay...', etc. (*Ch. VI.I.4*); 'Just through a lump of gold...', etc. (*Ch. VI.I.5*) and 'Just by knowing a lump of iron...', etc. (*Ch. VI.I.6*).

## M.I.iv.24 (I.386)

*hanta . . . . . iti*

The Lord is called *Prakṛti*, on account of the following illustration: 'Just as all the rivers going to the sea, flow towards and enter it, so do all names enter and declare the Supreme Being'.

दृष्टान्तभावात् *dr̥ṣṭāntabhāvāt*—owing to the existence of illustration

## Ś.II.i.9 (298)

*santi . . . . . saṁsṛjanti* (299)

There are illustrations to show that even though the effects merge in their causes, they do not pollute the latter with their own peculiarities. For instance, such products as plates etc. fashioned out of the material earth, have the peculiarities of being huge etc. during their separate existence; but when they became re-absorbed into their original substance, they do not transfer their individual features to it.

## R.II.i.9 (II.221)

*na . . . . .*

The teaching of the *Vedānta* texts is not inappropriate, since there are instances of good and bad qualities being separate in the case of one thing connected with two different states. The 'but' in the *sūtra* indicates the impossibility of Brahman being connected with even a shadow of what is evil. It is well known that the evils existent in the body do not appertain to the soul and the auspicious qualities of the soul do not appertain unto the body. For instance childhood, youth, old age etc. which belong to the bodies of gods, men and other embodied souls, are not associated with the soul; and knowledge, happiness etc. which are existent in soul are not associated with the body.

## M.II.i.10 (II.21)

During dissolution, there is no absolute annihilation, because there are instances which can prove the existence of things during dissolution.

दृष्टिश्च *dr̥ṣṭiśca*—perception of the Brahman too

## M.III.iii.52 (III.251)

*darśanabhedaḥ . . . . .*

There is difference in the perception of Brahman.

देव *deva*—god

## M.I.i.1 (I.27)

*devāḥ . . . . . matāḥ*

Among the classification of eligible persons for the study of the Brahman, gods are of the highest class. This classification is based upon the birth.

देवयान *devayāna*—path of the gods.

## R.III.i.1 (II.407)

देवादिवदपि लोके *devādivadapi loke*—as in the case of gods and others in this world.

## Ś.II.i.25 (331)

*yathā . . . . . etc.*

On the authority of the *mantras* etc., it is a known fact in this world, that the gods, manes, *ṛis* and others, very powerful and sentient as they are, create by themselves through mere will and without any external help, many such things as bodies, palaces etc. because they are possessed of special powers. So also the spider creates its threads by itself; the crane conceives by itself without mating; the lotus stalk moves from one lake to another without waiting for any vehicle. Similarly, Brahman, which is conscious may well create the universe by Itself without looking for any external means.

**R.II.i.25 (II.267)**

*yathā . . . . . sṛjati*

As the gods and similar exalted beings create, each in his own world, whatever they require by their mere volition, so the Supreme Person creates by His mere volition the entire world.

**M.II.i.26 (II.47)**

*devāṇḍivāt . . . . . yogāt*

Like the gods, etc. the Supreme Lord is possessed of powers by which He does everything unperceived.

**देहधर्म *dehadharma***—attribute of the body.

**Ś.I.i.1 (4)**

*tathā . . . . . upi (p. 200)*

Instances of superimposition of the attributes of the body as leanness etc.

*anaupādhikeṣu . . . . . kṛṣatvādiṣu (V.M.24)*

bodily attributes like leanness etc. which do not depend on external adjuncts.

**देहयोगात् वा सोऽपि *dehayogāt vā so'pi***—or rather that occurs owing to connection with the body.

**Ś.III.ii.6 (568)**

*so'pi . . . . .*

But that covering up also, of knowledge and divinity in the case of the individual soul occurs from the association with body, senses, mind, intelligence, perception of objects etc.

**R.III.ii.5 (II.427)**

*so'pi . . . . . vā*

The obscuration of the soul's true nature results either from the soul's connection with the body or through his association with the non-intelligent matter in a subtle state which is an inseparable attribute of the Brahman.

**देहयोगात् ( वासोऽपि ) *dehayogāt (vāso'pi)***—also the waking state, in connection with the body

**M.III.ii.5 (III.86)**

*deha . . . . .*

Also the state of conscious living in connection with the body, that is, the waking state is brought about by the supreme will of the Lord alone.

**देहसंबन्धात् *dehasambandhāt***—owing to association with the body.

**Ś.II.iii.48 (484)**

*deha . . . . . utpattih*

Even though the self is one, injunctions and prohibitions are possible owing to physical association. 'Physical association' means the contact with different bodies. This bodily contact consists in the rise of a perverse idea to the effect 'This aggregate of body etc. is but myself'.

**R.II.iii.47 (II.383)**

*brāhmaṇa . . . . . nibandhanau*

based upon the relationship with pure and impure bodies which consists of those of the *brahmin*, the *kṣatriya*, the *vaiśya* and the *śūdra* and of other bodies.

**M.II.iii.48 (II.205)**



*amśatvepi . . . . sambandhāt*

Though the soul is spoken of as a part of the Supreme Lord, he is different because of his connection with the gross body.

दोषात् *doṣāt*—on account of defect

Ś.II.ii.16 (374)

*tadant . . . . syāt* (375)

If the ultimate atoms also be considered to be possessed of qualities in a comparatively greater or lesser degree or even if they do not possess, in either case they will inevitably be open to defects.

R.II.ii.15 (II.293)

*na kevalaṁ . . . .*

It is not merely the admission alone that the infinitesimal atoms possess colour etc. that is erroneous; even though they are admitted to be devoid of colour etc., then the error mentioned above comes into existence. In either case, there is inconsistency.

M.II.ii.10 (II.88)

*nityatve . . . . abhāvaḥ*

If the atoms having colour etc. were eternal, then effect should be eternal. Again if atoms are non-eternal, the cause of the atoms not being present there could not be the production of atoms. In both ways, there will be defects.

दोषात् *doṣāt*—owing to defect

Ś.II.ii.23 (387)

*pūrvāsmiṁ . . . . prasāṅgaḥ* (388)

On the first assumption will arise the predicament of discarding the theory of destruction being an uncaused event. On the second assumption will arise the predicament of insurrection about the spiritual path becoming useless.

R.II.ii.23 (II.299)

*tucchāt . . . .*

If production is taken to proceed out of nothingness, products will all invariably consist of nothingness.

*sataḥ . . . .*

If whatever is really existent undergoes unobserved destruction, the whole world will have to attain the condition of nothingness after the lapse of a single movement. If, however, the world is produced again, there will surely result to it the condition of nothingness, as mentioned immediately above.

M.II.ii.23 (II.96)

*sarvadā . . . . anutpattiḥ*

Either there will be no distinction between cause and effect or there will be no production of the effect.

दोषात् *doṣāt*—because of defects

R.IV.iii.14 (II.624)

*ubhayathā . . . .*

As regards both the views, there is error. In the case of the view of *Bādari* that they convey those who worship the effect, scriptural passages such as, 'Rising up...', etc. (*Ch.VII.3.4*) will be contradicted. If there be an invariable rule that they convey those who worship only the Supreme Self, scriptural passages such as, 'Those who...', etc. (*Ibid*) will be contradicted.

M.IV.iii.15 (IV.86)

*para . . . . uktatvāt* (J.87)

In both ways there will be defects. According to the view that one who worships *pratīka* attains the Highest there is the defect of the incompatibility of the attainment. In the second view, that is one who meditates on *pratīka* attains the four-faced *Brahmā*, there is the defect of construing the word 'Brahman' in a secondary sense.

द्युभवाद्यायतनं *dyubhavadāyatanaṁ*—the repository of heaven, earth, etc.

## Ś.I.iii.1 (145)

*dyausca . . . . . arhati* (146)

The compound word *dyubhva* is formed by *dyu* (heaven) and *bhū* (earth). *dyu-bhū-ādī* means those that have heaven and earth at the beginning. Since in this sentence the universe, consisting of heaven, earth, inter-space, mind, organs, etc., have been mentioned as transfixed on some entity (Mu.II.ii.5). Hence the repository of this must logically be Brahman.

## R.I.iii.1 (II.1)

*dyuprthivyādi . . . . .* (II.2)

That which is described as the abode of heaven, earth, etc. is none other than the Highest Brahman.

*devādinām . . . . .* (II.3)

For in order to fit Himself to be a refuge for gods, men etc., the Supreme Person without however putting aside His true nature associates Himself with the shape, make, qualities and works of the different classes of beings.

## M.I.iii.1 (I.230)

Lord Viṣṇu

द्रमिडभाष्यकार *dramiḍabhāṣyakāra*—the author of the *Dramiḍabhāṣya* on *Chāndogya*

## R.I.i.1 (I.249)

Dramiḍa or Brahmanandin

द्रव्यप्रकार *dravyaprahkāra*—mode of substance.

## R.I.i.1(ii) (I.63)

*jāti . . . . .*

The generic character and quality are merely the modes of a substance.

द्रष्टा *draṣṭā*—the knowing self.

## R.I.i.1 (ii) (I.4)

‘द्वा सुपर्णा’ *‘dvā suparṇā’*—two birds (of beautiful plumage)

## R.I.i.1 (I.245)

*Jīva* and *Para*

(individual self and Supreme Self)

द्वादशलक्षणी *dvādaśalakṣaṇī*—*Pūrvamīmāṃsā*

## Ś.II.iii.26 (661)

द्वादशाहवत् *dvādaśāhavat*—like the *dvādaśāhu-*sacrifice

## Ś.IV.iv.12 (855)

*dvādaśāhavat . . . . .*

Just as a *dvādaśāha* can be both a *sattra* and *ahina*, so also is the case here. The same rite *dvādaśāha* is sometimes spoken of (with the verb *upayanti*) as resorted to by many sacrificers in which case it becomes a *sattra*; again it is informed (with *yājayet*) that a man desiring progeny should be made to perform the *dvādaśāha* sacrifice, in which case it becomes an *ahina*, because of the injunction about the sacrifice itself and the specification of the sacrificer.

## R.IV.iv.12 (II.645)

*yathā . . . . . bhavati*

In the following and other passage, ‘Those who...,’ etc. and ‘By means...,’ etc. through the commandments given by the words ‘he resorts to (*upaiti*) and he sacrifices (*yajati*)’ there arises a difference in mental resolution, and owing to this the sacrificial rite is a *sattra* in one case and an *ahina* in the other.

## M.IV.iv.12 (IV.108)

*yathā . . . . . bhavati*

just as the same rite ‘*dvādaśāha*’ (sacrifice extending for twelve days) may be *kratu* as well as a *sattra*.

*yajamāna . . . . . sattratvasya* (J.108)

There is no contradiction involved in the case of 'dvādaśāṇha' sacrifice, when it is said to be *kratu* or *sattra*. If the sacrifice is performed as desired by the *yajamāna*, for only one *yajamāna* it is a *kratu*. Where there are a number of *Yajamānas* it is called a *sattra*.

**द्वितीयं** *dvitīyam*—the second form (of Vāyu)

**M.IV.iv.23 (IV.123)**

*dvitīyam . . . . . karam (J.124)*

The second form of Vāyu named Bhīma who destroyed the army of the *kurus*.

**द्वितीयपिण्डग्रहण** *dvitīyapiṇḍagrahaṇa*—Perception of an object for the second time (third time) and so on.

**R.I.i.1 (I.118)**

*dvitīyādi . . . . . ucyate*

Determinate perception is the perception of an object for the second time, (third time) and so on.

**द्विरुक्ति** *dvirukti*—repetition

**M.II.iv.23 (II.258)**

*Sarva . . . . . dviruktiḥ*

Repetition of the phrase 'tulvāda' at the end of the chapter is meant to emphasise what has been said throughout in the chapter.

In the *Garuḍapurāṇa* it is said, 'In the *Vedas* and in the enquiries relating to them there shall be the repetition of word or phrases twice at the end of a chapter; that all that has been said, previously may be emphasised. By such a repetition, sanction is given for admitting all the authorities and principles that are not expressly stated and for rejecting all other systems so that the Vedic system may be declared as productive of the highest good.

**द्वैतदर्शन** *dvaitadarsana*—perception of duality.

**R.I.ii (I.241)**

**द्वैतलक्षण** *dvaitalakṣaṇa*—expressing itself as the world of duality.

**Ś.I.iii.19 (174)**

ignorance.

**द्वैतवादिन्** *dvaitavādin*—Dualist (Kaṇāda)

**R.II.i.15 (II.242)**

**द्वैतविज्ञान** *dvaitavijñāna*—cognition of duality

**Ś.I.i.4 (16)**

**द्वैराशि** *dvairāśi*—under two heads.

**Ś.III.ii.22 (596)**

five great elements under two heads: (1) gross—earth, water, fire. (2) fine—air, space.

**द्वयणुक** *dvyaṇuka*—dyad

**Ś.II.ii.11 (364)**

**द्वयर्थपरता** *dvayarthaparata*—charge of duplicity

**Ś.II.ii.21 (595)**

**धर्म** *dharmam*—virtue (the cause)

**Ś.III.ii.40 (613)**

*jaiminiḥ . . . . .*

Jaimini considers virtuous deeds to be the yielder of results.

**R.III.ii.39 (II.457)**

*yāga . . . . . manyate*

Jaimini is of the opinion that religious actions themselves, namely, sacrifices, gifts, oblations and the worship through loving meditation, yield their fruits.

**M.III.ii.41 (III.151)**

*yatah . . . . bhavati*

Only that *karma* which yields fruit, springs from the Lord.

*Karma . . . . . bijam (J.151)*

Being the cause even of the rituals (*karma*) indicates veritably the Supreme Lord and this is established by the *śruti*-passage, 'He alone....' etc.

**धर्म *dharma*—religious duty**

**Ś.I.i.4 (19)**

*śārīram . . . . . dharmāḥyam*

Ritual performed by the body, speech or mind is what is called religious duty, as established by scripture and traditional codes.

**R.II.ii.31 (II.308)**

merit

*gati . . . . . vyāpi*

According to the Jains *dharma* is that particular substance, which, in regard to things possessing motion, forms the cause of motion, and which pervades the whole world.

**धर्मजिज्ञासा *dharmajijñāsā*—'the enquiry into religious duty'**

**Ś.I.i.1 (6)**

**R.I.i.1 9I.27)**

The *Pūrvamīmāṃsā* of Jaimini begins with '*athāto dharmajijñāsā*' (Then therefore the enquiry into *dharma*). *Dharma* is defined in the *Pūrvamīmāṃsā* to be 'that thing which has the characteristics of a commandment'.

**धर्मज्ञान *dharmajñāna*—knowledge of religious duty**

**Ś.I.i.1 (6)**

*abhyudaya-phalam . . . . .*

Knowledge of religious duty has prosperity as its fruit.

**धर्मद्वयविशिष्टता *dharmadvaya-viśiṣṭatā*—to be associated with two attributes.**

**R.I.i.13 (I.210)**

Attribute of wearing an ear-ring and the attribute of holding a stick are found to be associated with one and the same person (Devadatta).

**धर्मान्तरेण *dharmāntareṇa*—from the standpoint of a difference of characteristics.**

**Ś.II.i.17 (318)**

*vyākṛta . . . . . ananyasya*

The condition in which name and form evolved is different from the condition in which name and form are not so evolved. Hence although the effect exists as non-different from the cause before creation, still from the standpoint of this difference in conditions the effect is declared to be non-existent before creation.

**R.II.i.18 (II.259)**

*sa . . . . .*

For indeed, that teaching relating to non-existence is given because that same effect was in association with a different property. Indeed it was in association with a different configuration. It has been already stated that existence and non-existence are two attributes of substances. In regard to this world, which is pointed out by the word 'This', name and form constitute the attribute of the existence, whereas the opposite of this attribute, namely, the attribute of non-existence is the subtle condition of the world.

**M.II.i.18 (II.35)**

on account of certain attributes.

*avyakta . . . . . ucyate*

on account of some particular attributes like the state of being not manifest, of being absolutely dependent etc.

**धर्मिन् *dharmin*—that which possesses attributes**

Ś.I.i.1 (2)

R.I.1.13 (I.210)

धर्मिप्रतियोगिज्ञानसव्यपेक्ष dharmipratyogijñāna-savypekṣa—that which depends upon the knowledge of the thing characterised by the non-existence of knowledge and also upon the knowledge of the thing which is contrary to the same non-existence of knowledge.

R.I.i.1 (ii) (I.8)

धर्मोक्तेः dharmokteḥ—on account of the characteristics having been stated.

Ś.I.ii.21 (123)

pūrāmeśvarasya . . . . .

The characteristics of the Supreme Lord are obviously mentioned in, 'He who...', etc. (Mu.I.i.9).

R.I.ii.22 (I.323)

yāh . . . . .

In the passage, 'He who...', etc. (Mu.I.19)

Omniscience and other attributes which belong only to Him are mentioned.

M.I.ii.21 (I.208)

atha . . . . . gūṇakah

There is a clear mention of the characteristic of Viṣṇu in the text, 'Now two...', etc. which states that Hari is the subject matter of higher knowledge.

धर्मोपपत्तेश्च dharmopapattēśca—and because the characteristics are appropriate.

Ś.I.iii.9 (158)

npi . . . . . śrūtyanlurāt

The characteristics of *bhūman* mentioned in the *upaniṣad* are appropriate for the Supreme Self. For instance the absence in the *bhūman* of such acts as seeing in the text 'That is...', etc. (Ch.VI.xxiv.1), is also seen with regard to the

Supreme Self in the text 'But when...', etc. (Br.IV.v.15).

R.I.iii.8 (II.19)

asya . . . . .

Whatever attributes are declared in the scriptures in relation to the *bhūman* they are all appropriate only in relation to the Highest Brahman. The attributes of immortality, independent self-sustentation, being the self of all, being the producer of everything—these and other similar attributes certainly belong to none other than the Supreme Self.

M.I.iii.9 (I.249)

sarva . . . . . ca

The attributes of 'being everywhere,' etc. mentioned in the text are appropriate for the Supreme Self.

धातुसाम्य dhātusāmya—equilibrium of the humours.

Ś.I.1.4 (25)

धारणवत् dhāraṇavat—like holding (the sacrificial fuel)

Ś.III.iv.20 (730)

dhāraṇavat . . . . .

as in the case of the holding of the sacrificial fuel. In the text, 'He shall...', etc., even though the fact of holding above appears to constitute a single idea along with the fact of holding below, still an injunction is admitted about holding above, since it relates to a unique fact.

R.III.iv.20 (II.546)

yathā . . . . . aprāptatvāt

In the funeral *agnihotra*, the following passage is given, 'Bearing the...', etc. That passage is similar in character to a repetitive reference; yet as the bearing above the ladle has not been already arrived at, it must be accepted to be an injunction.

**M.III.iv.20 (III.306)**

as that of the study of scripture

yathā . . . .

Just as the study of the *Vedas* is laid down for the three classes, so acting according to their own will is a rule meant only for the wise.

**धारणा dhāraṇā**—steady concentration of the mind on a particular object.

**R.I.i.1 (I.222)**

an aspect of Yoga.

**धूमादिमार्ग dhūmādi mārga**—the path that commences with smoke.

**M.IV.iii.1 (IV.71)**

dhūmādi . . . . nirṇayāt

The path which commences with smoke is for those who perform sacrificial rites.

**धृतेश्च महिम्नः dhṛteśca mahimnaḥ**—and because of (Brahman's) greatness as the support.

**Ś.I.iii.16 (170)**

dhṛteśca . . . . daharaḥ

also from the fact of holding the worlds in place, it follows that the small space is the Supreme Lord.

atha . . . . iti

In the passage "Then, again..., ' etc. (*Ch. VIII.iv.1*), the word '*vidhṛti*' means an impounder (which holds in position), it being placed in apposition with the word 'self' (which is in the Nominative Case); for the suffix '*ktic*' is used, according to grammar, in the Nominative sense.

As a dam is an impounder of an expanse of water, so that the cultivable lands may not lose their demarcation, so this self is a dam, to prevent these worlds, divided according to the different planes, viz. the bodily plane etc., from getting intermixed.

evam . . . . ityādeḥ (171)

In this context it is shown that the small space under consideration has the glory of holding the worlds in position. And this glory is known from another text to pertain to the Supreme Lord alone.

**R.I.iii.15 (II.41)**

sa . . . .

In the passage—'He is the bridge..., ' etc., the state of being the support of the world is declared, relation to the *daharāhāśa* and this goes to show that the *daharāhāśa* is the Highest Brahman. Indeed to be the support of the world constitutes the greatness of the Highest Brahman as seen from the passage, 'He is..., ' etc.

**M.I.iii.16 (I.270)**

eṣa . . . . dhṛteḥ

Because the supporting of the whole universe is predicated to the small space (Supreme Lord) in the text, 'This is the bridge, the main support' (*Ch. VIII.4*). The greatness of I Iis glory is described in the passages, 'He is..., ' etc. (*Bṛ. VI.iv.22*) and 'The world subsists by I Iim who is the Lord of all..., ' etc.

**ध्यानं dhyānam**—contemplation

**Ś.I.i.4 (26)**

dhyānam . . . .

Contemplation, that is thinking about, even though this is mental, still since it is dependent on a person, it may be effected or not effected, or effected in a different way by the person.

**R.I.i.1 (I.55)**

meditation

dhyānam ca . . . .

'Meditation' means steady remembrance, i.e. a continuity of steady remembrance, uninterrupted like the flow of oil for, firm memory is declared to

be a means of final release in the passage, 'the memory...', etc. Such memory is of the same form as direct perception.

*evamrūpa . . . . . śabdasya I.i.1 (I.60)*

Firm memory is denoted by the word *bhakti* (devotion) because the word *bhakti* is synonymous with *upāsana* (worship).

**R.I.i.4 (I.152)**

*Jñātārtha . . . . . dhyānasya*

Meditation is the same as an unbroken flow of memory relating to a thing that is known.

**R.IV.i.1 (II.571)**

*dhyānam . . . . . mūtram*

'*dhyāna*' is contemplation and contemplation is of the nature of a stream of remembrances; but it is not mere remembrance.

**R.IV.i.8 (II.581)**

*dhyānam . . . . . uktam*

By meditation is understood thought directed upon one object and not disturbed by the ideas of other things.

**M.I.i.1 (I.36)**

*śravaṇam . . . . . isyate*

To hear the scripture, to reflect on the things taught therein and to meditate thereon and to be intensely devoted to the Lord are the only means of the direct realisation of the Lord.

**M.IV.i.8 (IV.17)**

*nairantaryam manovṛttiḥ . . . . .*

Uninterrupted mental activity.

ध्याननियोग *dhyānaniyoga*—injunction relating to meditation.

**R.I.i.4 (I.154)**

ध्यानाच्च *dhyānācca*—and because of concentration

**Ś.IV.i.8 (783)**

*api ca . . . . .*

The meaning of the term 'concentration' is this, namely the setting up of a continuous stream of similar thoughts. The verb 'to concentrate' is applied figuratively to one having his limbs relaxed, gaze fixed, and mind concentrated on a single object. This proceeds easily for one in a sitting posture.

**R.IV.i.8 (II.581)**

*nididhyāsitaṣyaḥ . . . . . bhāvinī*

As stated by the text, 'The Self...', etc. (*Bṛ.II.4.5*) the mental activity is of the nature of meditation. It requires as its necessary condition, concentration of mind.

**M.IV.i.8 (IV.17)**

*nairantaryam . . . . . tattva*

Meditation is explained to be the uninterrupted cause of mental activity and this is possible only for him who sits up.

ध्यायिन् *dhyāyin*—one who meditates (on Brahman)

**R.I.i.1 (I.248)**

ध्येय *dhyeya*—thing to be meditated upon

**R.I.i.4 (I.145)**

ध्वनि *dhvani*—sound

**Ś.I.iii.28 (194)**

*yaḥ . . . . . pratyabhijñāyamānatvāt*

This sound is that which reaches the ear of a distant hearer without apprising him of any distinction of letters, but invests the letters with such differences as high or low pitch etc. in his ears as he approaches nearer. The difference in loudness etc., is a creation of this sound and not of the letters as such; for the identity of each letter is

recognized at every fresh utterance.

न कर्म *na karma*—no action

Ś.II.ii.12 (367)

*tadevaṁ . . . . . syāt (369)*

From the absence of any well-determined cause of action, the initial action cannot occur in the atoms.

R.II.ii.11 (II.291)

*ubhayathāpi na sambhuvati*

In both the cases, primary motion of the atom is not found.

M.II.ii.12 (II.83)

*iśvara . . . . . abhāvāt*

The activity of atoms does not exist during *pralaya*.

न च कार्ये प्रतिपत्त्यभिसंधिः *na ca kurye pratīpattya-bhisaṁdhiḥ*—The firm resolution about attainment is not concerned with the conditioned Brahman.

Ś.IV.iii.14 (832)

*api . . . . . prakṛtāvāt*

Moreover, the firm resolution about attainment expressed in the text, 'May I attain....,' etc. (*Ch. VIII xiv.1*) is not directed towards the conditioned Brahman, for the Supreme Brahman, as distinguished from the conditioned Brahman, forms the topic under consideration as is clear from the preceding text, 'He who....,' etc. (*Ibid*).

R.IV.iii.13 (II.624)

*na . . . . . hiranyagarbha*

This intention to attain is not in regard to the effect *Hiranyagarbha*.

M.IV.iii.14 (IV.86)

(They had) neither the sight of nor the purpose of going to the conditioned Brahman.

*na hi . . . . .*

There was neither the sight of the effected Brahman nor the resolve, such as 'May I reach the effect Brahman' for the men of knowledge.

न च दोषः *na ca doṣaḥ*—also no defect arises.

Ś.II.iii.30 (462)

*neyaṁ . . . . . āśaṅkaniyā*

There should be no such defect as mentioned, as the contact between the soul and the intellect persists, so long as the worldly state of the soul continues.

R.II.iii.30 (II.365)

*cakārāt . . . . . sumuccinoti*

Through the word 'ca', what is added here is this: Like knowledge which is an attribute, the individual self is also self-luminous in its essential nature, and it is therefore nothing wrong to denote that self by the word '*viññāna*'.

M.II.iii.30 (II.182)

no contradiction.

The contradiction affecting the authoritative nature of the scripture does not arise.

न च स्मार्त *na ca smārtam*—and not the one mentioned in the *smṛti*.

Ś.I.ii.19 (120)

The *pradhāna* mentioned in the *Sāṅkhya smṛti* cannot be meant by the term 'internal ruler'.

M.I.ii.19 (I.205)

*na . . . . . antaryāmi*

The internal ruler is not the *Pradhāna* (matter) which is the subject of the *Kapila smṛti*.

न च स्मार्त ( शारीरश्च ) *na ca smārtam (śārīraśca)*—and not that which *smṛti* assumes and not the embodied one.

R.I.ii.20 (I.321)



*smārtam antaryāmi* . . . . .

That which is dealt with in the *smṛti* of Kapila is the *Pradhāna*. The embodied one is the individual self. Neither of these can be the internal ruler.

न तथात्वं *na tathātvam*—that kind of parallelism does not apply

Ś.III.ii.19 (588)

*na* . . . . .

The comparison with the reflection of the Sun in water cannot be reasonably upheld here in the case of the self, since nothing like that is perceived here. The illustration is inapt.

R.III.ii.19 (II.349)

*na* . . . . . *arthah*

'There is no such state of things'. The meaning of this is that the thing illustrated is not similar to the thing given in illustration.

M.III.ii.19 (III.117)

That state is not (fully realised).

*bhaktim* . . . . . *abhivṛjyate*

Without devotion, the likeness which the soul bears to the Lord is not fully manifest.

न तु शरीरः *na tu śārīraḥ*—Surely the embodied soul is not meant.

Ś.I.ii.3 (99)

*tu* . . . . . *guṇaḥ*

The word '*tu*' is used to signify emphasis. Brahman alone is possessed of the qualities of being identified with the mind and so on. The individual souls cannot have those qualities.

*śārīra* . . . . . (100)

The word *śārīra* means one existing in the body. The individual being exists in the body alone; for it does not exist anywhere else apart from the body, which is the seat for its experience.

R.I.ii.3 (I.294)

*lamimam* . . . . .

To those who reflect well on Brahman who is such an ocean of auspicious qualities, there cannot arise the doubt that, in the context under discussion, the individual soul could be in all the bodies at the same time.

M.I.ii.3 (I.166)

*ekasya* . . . . . *eva*

It is impossible and against reason that one and the same individual self could be in all the bodies at the same time.

न तृतीये *na tṛtiye*—not in the case of the third state.

Ś.III.i.18 (550)

*na* . . . . . *ādarśavyaḥ*

Not much importance is to be attached to the fixity of the number of the oblations as five, so far as the acquisition of a body in the third state is concerned.

R.III.i.18 (II.418)

*na* . . . . . *apekṣā*

The third 'place' does not, for the origination of a new body, depend on the fifth oblation. The term, 'the third place', denotes mere evil doers.

M.III.i.19 (III.37)

There is no pleasure in the third.

*na* . . . . . *sukham*

In the lowermost region of hell, there is no pleasure.

न देवता भूतं च *na devatā bhūtaṁ ca*—neither the deity nor the element.

Ś.I.ii.27 (136)

*na* . . . . . *vaiśvānaraḥ*

The Deity of Fire is not Vaiśvānara. The Element

Fire is also not Vaiśvānara.

**R.I.ii.28 (I.345)**

Vaiśvānara is not the deity (Sun) nor even the Element (*Tejas*).

**M.I.ii.27 (I.225)**

*agni . . . . . abhidhīyate*

The word Vaiśvānara in the passage is neither the deity Fire nor the Element.

न दोषः *na doṣaḥ*—no fault arises.

**Ś.II.iv.11 (508)**

*na . . . . . doṣaḥ*

The defect of a fresh object being needed does not arise.

**R.II.iv.10 (II.395)**

*asya . . . . . nāsti*

That defect which was raised because it has no action, that is because this *prāṇa* is devoid of that action which is of particular use to the individual self, (that defect) does not exist.

**M.II.iv.12 (II.237)**

*itareṣāṃ . . . . . yujyate*

The other breaths being instruments (organs) and the Chief not being an instrument (organ) it is proper to admit that chief breath is superior to all other breaths.

न प्रतीके *na pratīke*—not in the symbol

**Ś.IV.i.4 (775)**

*na . . . badhniyāt*—one should not fix the idea of the self on the symbols.

**R.IV.i.4 (II.576)**

*pratīke . . . . . kāryam*

On the symbol, meditation should not be made as the self.

**M.IV.i.4 (IV.8)**

*nāma . . . . . kāryā*

From a wrong notion that may be caused by the words of such texts as, 'Meditate on names as Brahman' the symbol should not be identified with Brahman.

न प्रयोजनवत्त्वात् *na prayojanavattvāt*—not the cause, owing to the need of some motive.

**Ś.II.i.32 (399)**

*cetana . . . . .*

Now, it is a matter of common experience that an intelligent man engages in an activity, only when it is conducive to his purpose. The creation of this spherical universe is a huge task. If this effort be imagined to be conducive to some purpose of the Supreme Self, then the mention in the *Vedas* of Its contentment will be contradicted. If there be no purpose, then there will be no activity. Hence it is incongruous to hold that creation stems out from an intelligent being.

**R.II.i.32 (II.271)**

*īśvarasya ca . . . . .*

It may be said that the Supreme Lord is not the cause of the world, because the Lord has no purpose in such creation.

The Supreme Brahman who has all His desires fulfilled has no purpose to achieve from the creation of the world. Nor is the creation for the sake of another.

**M.II.i.33 (II.55)**

*atha . . . . . sṛṣṭiḥ*

In accordance with the *Bṛhadāraṇyaka* statement 'Now this..,' the Supreme Lord has always got all his purposes accomplished. Hence creation of the Lord has no purpose.

न बाधः *na bādhaḥ*—no sublation

## Ś.III.iii.49 (693)

*naivam . . . . . bādhitavyaḥ*

It is not proper to ascertain on the strength of the context that by forming parts of some rites they sublimate the view of being independent rules.

## R.III.iii.47 (II.520)

The weaker means of proof, that is the context cannot refute what is established by scriptural statement, inferential marks and syntactical connection.

## M.III.iii.50 (III.245)

*ataḥ . . . . . bādah*

There is no authority which contradicts the view that release is the result of knowledge.

न भावः *na bhāvaḥ*—no existence.

## Ś.II.ii.30 (401)

*na . . . . . bhavanti*

The tendencies cannot logically exist; for according to you, objects are not perceived externally. It is precisely owing to the perception of objects that a variety of mental tendencies corresponding to the diverse objects can arise.

## R.II.ii.29 (II.304)

*na . . . . . sambhavati*

There can possibly be no existence of mere knowledge unassociated with objects.

## M.II.ii.30 (II.102)

not consciousness

*na . . . . . jagat*

This world is not mere *vijñāna* (thought).

नयति *nayati*—He leads

## Ś.IV.iii.15 (842)

*apratikālabhān . . . . . manyate*

Bādarāyaṇa thinks that leaving out those who meditate with the help of symbols, the Superhuman Being leads all others, who meditate on the conditioned Brahman to the world of Brahman Itself.

## R.IV.iii.14 (II.624)

*ataḥ . . . . . iti*

Bādarāyaṇa opines that the group of escorts beginning with the god ruling over light leads those who worship the Supreme Brahman and also those who worship the individual self as freed from the *prakṛti* and as having Brahman for its self.

## M.IV.iii.15 (IV.86)

*ubhayatra . . . . . nayati*

Vāyu, the Lord of *vidyut* leads *apratikālabhānas* (gods) to Brahman directly.

नर *nara*—man

## R.III.iv.14 (II.543)

*na ramata iti naraḥ nissuṅguḥ* (S.S.543)

An individual self who does not take pleasure (in the material happiness) i.e., one who is having no contacts is called 'nara'.

नलोकशून्य *na lokaśūnya*—that which is not devoid of created worlds.

## R.I.i.3 (I.131)

*kāla*—(Time)

न लोकापत्तिः *na lokāpattiḥ*—the world does not become

## Ś.III.iii.51 (697)

*yathā . . . . . tadvat*

As in the text, 'O Gautama...', etc. (*Ch. V.iv. I*) the world does not become a fire just because of the analogy of fuel etc. So also is the case here.

## R.III.iii.49 (II.521)

There is no attainment of the world.

*na . . . . . bhavati*

Indeed, here for that person who is within the orb, there is not as in the case of *Mṛtyu*, the attainment of his world, that is reaching his place.

**M.III.iii.53 (III.253)**

nor does attaining other regions constitutes final release.

*na . . . . .*

Final release does not consist in merely attaining certain regions.

न वा विशेषात् *na vā viśeṣāt*—rather not because of distinction.

**Ś.III.iii.21 (649)**

*naiva . . . . .*

Rather both the secret names are not to be added to both because of a distinction. That is because they are firmly associated with two distinct places of meditation.

**R.III.iii.21 (II.483)**

*na . . . . . viśeṣāt*

This is not so, for as Brahman is to be meditated when in two different abodes, the meditations are separate.

**M.III.iii.22 (III.194)**

*na . . . . . gṛhītiḥ*

The comprehension of all the qualities by the term '*ātman*' may or may not arise, as the eligible differ in their capabilities and qualifications.

न वायुक्रिये *na vāyukriye*—neither air nor its function.

**Ś.II.iv.9 (505)**

*na . . . . . vyāpārah* (506)

*Prāṇa* is neither air nor any function of the organs.

**R.II.iv.8 (II.394)**

*na . . . . . ucyate* (II.395)

The main vital breath is not the mere Element of Air nor is it its action.

**M.II.iv.10 (II.233)**

*ceṣṭāyām . . . . . syāt*

From the statement, 'The word ..., ' etc. it cannot be held that the *śruti* declaring origination refers to the element air nor its function though they are also denoted by the same term.

न वियत् *na viyat*—not Ether

**Ś.II.iii.1 (421)**

*na . . . . . utpadyate*

The spatial ether is not created.

**R.II.iii.1 (II.340)**

*na . . . . . utpadyate*

The spatial ether is not created.

**M.II.iii.1 (II.117)**

*na . . . . . anuṭpattimat*

Ether is not without origin.

न शाखासु *na śākhāsu*—Not to be confined to the branches (of the *Vedas* where they occur)

**Ś.III.iii.55 (702)**

*na ete . . . . . (703)*

The meditations connected with the accessories will not remain confined each to the branch of their *Vedas*.

**R.III.iii.53 (II.524)**

*na . . . . . vyavatiṣṭheran* (II.525)

Meditations connected with subsidiaries like the *udgītha* etc. are not confined to their particular branches of the *Veda*.

**M.III.iii.57 (III.261)***brahma . . . . .*

The meditation of etc. of Brahmā and the other gods depending upon the limbs of the Supreme Person should not be with the comprehension of all attributes that are declared in every *śākhā*, every Veda.

न शेषशष्ठी *na śeṣaṣaṣṭhi*—The sixth case is not in the residuary sense.

**Ś.I.i.1 (7)**

but only in the sense of the Objective Case.

न संख्योपसंग्रहादपि *na saṅkhyopasaṅgrahādapi*—not even on the strength of the mention of number

**Ś.I.iv.11 (244)***na . . . . . kartavyā (245)*

No hope of Vedic sanction of *pradhāna* and the rest should be entertained even from the mention of number.

**R.I.iv.11 (II.121)***pañca . . . . . pratiteḥ (II.122)*

Even assuming that the expression, '*pañca pañcajanāḥ*' denotes the number twentyfive, it does not follow that the categories of the Sāṅkhya are meant.

*na sāṅkhya . . . . . (II.123)*

The word '*api*' is intended to show that even the suggestion of twentyfive principles cannot possibly be made by the expression '*pañca pañcajanāḥ*', because there are no five collections each of which is made up of five principles.

*ataḥ . . . . . sañjñāviśayaḥ*

The compound word '*pañcajanāḥ*' refers to no kind of collection. It means a specific name in accordance with the grammatical rule 'A word...', etc. (*Pā. Sū. II.1.50*).

**M.I.iv.12 (I.367)***yasmin . . . . . virodhaḥ*

In texts such as, 'In the ...,' etc. (*Br. VI.iv.17*) though the terms denote plurality of things, there is no difficulty caused.

न सामान्यादप्युपलब्धेः *na sāmānyādapyupalabdheḥ*—not even on the ground of similarity because of this being observed.

**Ś.III.iii.51 (697)***na . . . . . sambhavati*

Not even from the similarity with the imaginary *soma* etc. are the fires, lighted up by the mind etc. to be considered parts of a rite, since from the reason like express statement adduced earlier, they are seen to serve merely human purposes.

**R.III.iii.46 (II.521)**

Not so, because this being observed on account of similarity.

*na . . . . . atideśaḥ*

From a transfer or assimilation of this kind it does not necessarily follow that things of different operations are equal, and that hence those altars of mind, and so, must connect themselves with an actual outward performance. Indeed transfer is obtained through having in common the character of being the destroyer of all etc., as in the following passage—'He the....,' etc. (*Ś.B.X.3.63*).

**M.III.iii.53 (III.253)**

not from the ordinary sight

*na . . . . .*

Final release does not result from the ordinary perception of any form of Brahman.

न स्थानतः *na sthānataḥ*—not according to difference of place (limiting adjunct)

**Ś.III.ii.11 (582)**

*ladāpi . . . . .*

Even by association with the limiting adjuncts a substance that is different in kind cannot change its nature into another. Adjuncts are conjured up by ignorance.

**R.III.ii.11 (II.434)***na . . . . . sambhavati*

Even through contact with 'places' such as the Element of Earth etc., there does not accrue unto the Supreme Brahman, even the trace of any wrong aims.

**M.III.ii.11 (III.98)***na . . . . . rūṣam*

Even from difference of places, no manifestation of the Lord becomes different from Him.

न स्वप्नादिवत् *na svapnādivat*—not like dream etc.

**Ś.II.ii.29 (400)***na . . . . . arhati*

The perceptions of the waking state cannot be classed with those in a dream.

**R.II.ii.28 (II.303)***svapna . . . . . sāmyam*

Dream-cognitions are originated by organs impaired by certain defects as sleep etc., and are moreover sublated by the cognition of the waking state, while the cognitions of the waking state are of a contrary nature. There is thus no equality between the two states.

**M.II.ii.29 (II.101)**

The world is not non-existent like dream.

*na . . . . . abhāvaḥ*

It cannot be said that as the creatures of a dream etc., the world too, though an object of perception, is non-entity.

न हि सः *na hi saḥ*—Indeed, he is not that.

**Ś.IV.i.4 (775)***na . . . . . prasaṅgāt*

An aspirant cannot think of the separate symbols as himself. The reasoning is hollow that the symbols being forms of Brahman are Brahman Itself, and hence are the same as the self; for that would lead to brushing away of all the symbols.

**R.IV.i.4 (II.576)***na . . . . . mātṛam*

Indeed the self of the worshipper is not a symbol. In the worship of symbols, the symbol itself has to be worshipped, and not the Brahman; but the Brahman is merely a particular attribute of the viewing.

**M.IV.i.4 (IV.8)**

He (Viṣṇu) is not the symbol

*yataḥ . . . . . bhavati*

Because Lord Viṣṇu is not the symbol.

नाना *nānā*—different

**Ś.III.iii.58 (707)***nānā . . . . .*

Even though the object of meditation may be the same, still the meditations of this class ought to be different.

**R.III.iii.56 (II.528)***tat . . . . . bhindanti (II.529)*

*Vidyās* are marked by difference. Those *vidyās* which teach the recurrence of cognitions relating to the Brahman as associated with the attributes of being the only cause of the world, etc., that are taught in different contexts, and which are of the form of the recurrence of cognitions in these *Vidyās* are distinct from one another.

**M.III.iii.60 (III.268)***bhūmatvaṁ . . . . . pratīyate*

The perfectness of the Lord is revealed in different degrees in the meditation of the eligible souls.

नानात्व *nānātva*—plurality

Ś.II.i.14 (310)

Plurality is confirmed up by false knowledge.

R.I.i.1 (I.206)

नानाभावात् *nānābhāvat*—on account of diversity.

Ś.I.iv.11 (244)

*nānā . . . . .*

For, these twentyfive (Sāṅkhya) categories are diverse indeed. They do not have five common qualities to form five groups, in which case alone one could have split up the number twentyfive afresh into five divisions of five each.

R.I.iv.11 (II.121)

*eṣām . . . . .*

Because they are different from those given in the context here. That is, because these '*pañcajanāḥ*' as qualified by the number *pañca* (five) are distinct from the principles of the Sāṅkhya. For in the text, 'In whom...', etc. 'In whom' shows the five people to have their abode, and hence their self, in Brahman, and in the continuation of the text, 'I him, I...', etc., the 'Him' connecting itself with the preceding 'in whom' is recognised to be Brahman. The five five-people must therefore be different from the categories of the Sāṅkhya system.

M.I.iv.12 (I.367)

For the Lord manifests Himself in different forms.

*tasyaiva . . . . . ca*

The Supreme Lord assumes various forms in *Ākāśa* and other things.

*śarīra . . . . . prāptavāi* (J.368)

In as much as the Lord is the regulator of *Prāṇa* etc. in five different places within the body, His

having various forms also can be logically justified.

नानाव्यपदेशात् *nānāvya-padeśāt*—because it is mentioned as different.

Ś.II.iii.43 (478)

*nānāvya-padeśāt . . . . .*

Unless there is some dissimilarity, the statement of difference as in 'He is...', etc. (Ch.VIII.vii.1) and similar texts cannot be justified.

R.II.iii.43 (II.379)

because distinction is taught

*nānātva . . . . . dr̥ṣyate* (II.38)

The teaching relating to distinctions between the Brahman and the individual self is seen declared by means of the following among other relations between them: the relation of the creator and the created, of the controller and the controlled, of the omniscient and the ignorant, of independence and dependence, of purity and impurity, of being the inexhaustible mine of auspicious qualities and its opposite, of Lord and the dependent.

M.II.iii.43 (II.108)

On account of his being declared to be variously related to Him.

*mām . . . . . avareṇa*

Texts like, 'May the, ..., ' etc. declare the soul to be variously related to Brahman (as the son, friend etc.)

*tathā . . . . . iti*

The *Pārāśaryāyana śruti* states, 'The individual soul is differently designated as father, son, brother, etc.'

नामज्ञानाधिकारिणः *nāmajñānādhikāriṇaḥ*—those who are eligible for initiation in respect of the knowledge of the sacred names of the Lord.

M.Li.1 (I.30)

*antyaajā api ye bhuktūḥ*

Even those of the lowest caste devoted to the Lord

नामधेयं *namadheyam*—name

Ś.I.i.8 (46)

(all modifications)

R.II.i.15 (II.252)

*tat . . . . . nāmadheyam*

a special name which is applied to an effect.

नामरूपयोर्निर्वहिता *nāmarūpayormirvahitā*—differentiator of name and form

R.I.iii.42 (II.90)

*ākāśa* (Brahman)

नामरूपविकारभेदोपाधिविशिष्ट *nāmarūpavikārabhedo-pādhivīśiṣṭa*—One as possessed of the limiting adjunct constituted by the diversities of the universe which is a modification of name and form.

Ś.I.i.11 (49)

Brahman

नामरूपव्याकरण *nāmarūpavyākaraṇa*—the differentiation of names and forms.

Ś.I.i.6 (42)

R.I.i.13 (I.205)

*Samasteṣu . . . . . vyākaraṇam*

The differentiation of endless names and forms results from the entrance of the individual self, which has the Brahman Himself for its self into all the non-intelligent things.

नारायण *Nārāyaṇa*—the Supreme Lord *Nārāyaṇa*

R.I.i.21 (I.245)

*apāra . . . . . iti*

*Nārāyaṇa*, who is the ocean of boundless mercy,

sweet disposition, affection and generosity, who is free from even the smallest taint of all that is evil, who is free from all sins, who is the Highest Self, the Highest Brahman and the Highest Person.

R.I.ii.1 (I.284)

*tadevaṁ . . . . . uktam*

It has been pointed out that He who is taught in the *Vedānta* is none other than *Nārāyaṇa*, who is beyond the sphere within which all other means of knowledge (than the scripture) operate and who is quite distinct from all things other than Himself by reason of His being an Ocean of infinite noble qualities such as the quality of willing the truth etc.

M.I.i.1 (I.1)

*Nārāyaṇa . . . . .*

*Nārāyaṇa*, who is perfect in every kind of excellence, destitute of defects, who is the object of knowledge and the goal of attainment.

*tathā . . . . . hi* (J.7)

The words *doṣa* and *ara* are synonymous. The negative particle 'nān' conveys the sense of the opposite. Therefore the word 'nārāṇ' conveys the sense of the opposite. Therefore the word 'nārāṇh' indicates perfections which are opposed to imperfection. The one who is the repository of (*nārā*) (auspicious qualities) is *Nārāyaṇa*.

Since the negative particle 'nān' also conveys the idea of non-existence, the one who is not the substratum of 'ara' (defects) is called as *Nārāyaṇa*.

The word '*Nāraṁ*' means knowledge according to three interpretations: 1) that which is related to *navas* (living beings), 2) that which is not destroyed, 3) that by which there is no unhappiness. *Nārāyaṇa* means, one who is the object and locus of such knowledge.

The word '*nārāṇh*' also means the released souls on the ground that 1) they do not have defects 2) they do not have unhappiness and 3) they do not have destruction. Now the one who is the support of these liberated souls is *Nārāyaṇa*.



Thus this word '*Nārāyaṇa*' should be understood like the words *naga* and *nakha*.

Or, this word *Nārāyaṇa* establishes that *Nārāyaṇa* is the only person who is to be bowed down to because He is the only one who has innumerable perfections. He is free from defects and object of scriptural knowledge (the goal to be attained by those who have studied the scripture).

**M.I.i.20 (I.118)**

*ūpo . . . . . iti*

Waters are called *nārāḥ* since they are created by *Nara* (Lord *Viṣṇu*). Also at the time of creation, water was the abode of the Lord. Hence the Lord is known as *Nārāyaṇa*.

नासदीय *nāsadiya*—hymn starting with '*nāsad āsīl*'

**Ś.II.iv.8 (504)**

नास्तिशब्द *nāstīśabda*—the term 'non-existence'

**R.I.i.1 (ii) (I.43)**

*acidamśastu . . . . . abhidheyaḥ*

The non-intelligent part undergoes a variety of modifications caused by the *karman* of the intelligent part and is destructible; and it is (therefore) expressed by the word 'non-existence'.

*yataḥ . . . . . I.i.1 (ii) (I.45)*

because the non-intelligent thing is the seat of transformations according to the *karman* of the individual self; therefore it is expressed by the word 'non-existence'.

*acidvastunaḥ . . . . . I.i.1 (ii) (I.46)*

The non-intelligent thing, which is capable of being found in certain particular states which last only for a time has to be denoted by the word 'non-existence.'

*pratīkṣaṇa . . . . . I.i.1 (ii) (I.46)*

The non-intelligent thing is to be denoted by the word non-existence alone, because every moment

it becomes altered in form and is, in consequence, found in conditions which last only for a time.

निकृष्टदृष्टि *nikṛṣṭadrṣṭi*—superimposing the idea of the lower on the higher.

**Ś.IV.i.5 (778)**

निचाय्यत्वान् *nicāyyatvāt*—for the sake of contemplation

**Ś.I.ii.7 (102)**

*evam . . . . . prasīdati*

The Lord, possessed of a set of such qualities as subleness, is taught to be meditated on there in the lotus of the heart, just as Lord *Hari* is taught to be worshipped in a *Sālagrāma*. A certain state of the intellect catches a glimpse of Him there. Lord, though omnipresent, becomes gracious when worshipped there.

**R.I.ii.7 (I.297)**

because He has thus to be meditated upon.

*evam . . . . . yāvat*

The Highest self is taught here to be realised. 'To be realised' is to be so understood, or rather to be so worshipped; such minuteness does not however, belong to His true nature.

**M.I.ii.7 (I.171)**

*arbhaka . . . . . bhāvaḥ (J.172)*

The text intends that *Viṣṇu*, though all-pervading unlike the individual soul is to be contemplated as abiding in the narrow heart, and as the ruler of the senses.

नित्यं वृद्धशरादिभ्यः *nityam vṛddhaśarādibhyah*

The affix *mayat* is always used (in the sense of modification) after the words known as *vṛddhas* and after the group of words beginning with *śara* (*Pā.Sū. IV.3.144*).

**R.I.i.13 (I.226)**

That word the first vowel of which is subjected to the process known as *vrddhi* (lengthening) is a *vrddha* as in the word *ānanda* where the first vowel is a lengthened 'a'.

नित्यत्वं *nityatvam*—eternality

Ś.I.iii.29 (197)

*ataḥ . . . . . darśayati*

From the fact that the universe of gods and others having a definite form emerges from the Vedic words—it is to be understood that the Vedic words also are eternal. The *mantra* text, 'The sacrifice..., etc. (*R. V. X. ixxi. 3*) shows the acquisition of the *Veda* that has already existed.

R.I.iii.28 (II.65)

*tata eva mantrakṛtaḥ . . . . .*

It is proper to hold that *Veda* is eternal, even though it comes out, by means of the teaching in the following, among other Vedic passages, 'Salutation..., etc.

The seers, being endowed with power by Prajāpati, performed *tapas* and afterwards without studying those very *mantras* which are eternally established and which were revealed by every previous *Vasiṣṭha* and such other seers—thus see and learn the *mantras* without any error relating either to accent or letter. For this reason, it is proper to hold that the *Veda* is eternal and that those seers are the authors of the *mantras*.

M.I.iii.29 (I.309)

*ata . . . . . yuktam*

For the reason that the word is eternal it is also proper to accept the eternality of the series of gods (that regularly succeed one another).

नित्यत्वाच्च ताभ्यः *nityatvācca tābhyah*—because of eternality as known from them.

Ś.II.iii.17 (446)

'*tu . . . . .*'

By the word '*tu*' is to be understood, 'and because of its birthlessness etc.' for, the eternality of *ātmā* is understood from the Vedic texts and so also it is understood that it is birthless and changeless, that it is the unchanging Brahman itself existing as the individual self and that the individual self is one with Brahman.

R.II.iii.18 (II.356)

*ātmanah . . . . .*

The eternity of the individual self is learnt from the scriptural statements, 'The eternal ..., etc. (*Śu. VI. 13*) and 'It is ..., etc. (*Ka. II. 18*)

M.II.iii.17 (II.158)

*nityah . . . . . ca*

From the scriptural statements like, 'He is..., etc. the eternal nature of the Lord is clearly known.

नित्यनिर्वृतं *nityanirvṛtam*—that which is eternally fulfilled

Ś.I.i.4 (17)

Brahman.

नित्यमेव च भावात् *nityameva ca bhāvāt*—owing to persistence eternally

Ś.II.ii.14 (372)

*pravṛtti . . . . . prasaṅgaḥ*

If the atoms be naturally active, it will lead to the possibility of ruling out dissolution altogether, for activity will persist eternally. If the atoms be naturally inactive, it will lead to the possibility of ruling out creation altogether, for inactivity will persist eternally.

R.II.ii.13 (II.292)

*samavāya . . . . . asamanījusam*

The *samavāya* is a relation, and if that relation is eternal, that to which the relation belongs must also be eternal, so that we would arrive at the unacceptable conclusion that the world is eternal.

**M.II.ii.14 (II.86)***nityatvāt . . . .*

The material cause viz. the atoms, as well as the relation of inherence being granted to be eternally present and it being admitted that the existence of things consequent upon that relation of inherence is their origin, all effects should be admitted to be eternal, or the causes advocated in the Vaiśeṣika system should never be producing any effect.

नित्यसिद्धस्वभाव *nityasiddhasvabhāva*—a fact eternally present (liberation)

**Ś.III.iv.52 (759)**

नित्यानुवाद *nityānuvāda*—restatement of a commonly known fact

**Ś.III.iii.2 (621)**

The common fire burns the dead meditator. This is not a fire to be meditated on, the five foregoing ones only being meant for that.

नित्योपलब्ध्यनुपलब्धिप्रसङ्ग *nityopalabdhyanupalabdhi-prasaṅga*—the possibility of constant perception or non-perception.

**Ś.II.iii.32 (465)***tacca . . . . prasajyeta*

It should be certainly admitted that an internal organ of this kind does exist, for unless that organ is admitted, there will be the contingency of either constant perception or non-perception.

**R.II.iii.32 (II.365)***sarva . . . . prasajjeyatām*

On the view of the self being omnipresent and mere knowledge, it would follow either that consciousness and also non-consciousness would permanently take place together everywhere.

**M.II.iii.32 (II.188)**

There will be the possibility of perpetual

experience of bliss or of misery or the perpetual experience of both together.

*vyakti . . . . prasajyante*

If the explanation of manifestation were not accepted, there would result that the gods are eternally experiencing blessedness, etc, the *asuras* are eternally experiencing misery, and men are eternally experiencing a mixture of both (which is against fact).

निदिध्यासन *nididhyāsana*—contemplation

**Ś.I.i.4 (18)****R.I.i.1 (I.56)***evam . . . . vidhīyate*

The scriptural passage, 'The self...', etc. teaches that *nididhyāsana* (meditation) has the same character as direct perception.

निमित्तकारण *nimittakāraṇa*—efficient cause.

**Ś.I.i.5 (34)***kāṇādāḥ . . . anumimate*

The followers of Kaṇāda infer god as the efficient cause.

निमित्तोपादानरूपकारण *nimittopādānarūpakāraṇa*—the instrumental and material cause (of the world)

**R.I.i.2 (I.111)**

Brahman

निमेष *nimeṣa*—measure of time

**R.I.i.1 (ii) (I.52)**

A *nimeṣa* is a twinkling of the eye considered as a measure of time.

This *nimeṣa* [that is (*kālu*) time] is said to be born out of the Supreme Lord. The *śruti* text states, 'All the...', etc.

नियतप्रामाण्य *niyataprāmāṇya*—not an invariable means or valid proof of knowledge.

**M.I.i.3 (I.47)**

Inference (*anumāna*) cannot independently or invariably be a means of proving the truth.

नियति *niyati*—order

**M.IV.ii.13 (IV.56)**

नियन्तृ *niyantṛ*—the ruling authority (Supreme Person)

**R.IV.iv.20 (II.651)**

नियम *niyama*—restriction

**Ś.III.iv.40 (747)**

*luthā . . . . . darsuyati (748)*

The restrictive rule occurring in the following texts shows the absence of reversion, 'one who..,' etc. (*Ch.II.xxiii.1*)

**M.III.iv.40 (III.326)**

*na . . . . . śruteśca*

The restrictive rule is stated in the following *śruti*: 'The *asuras*...' etc. This passage shows that one does not lose one's nature and acquire that of another.

नियमाच्च *niyamācca*—and from the restrictive texts

**Ś.III.iv.7 (721)**

*kurvan . . . . . iti*

From such restrictive injunctions as contained in the texts, 'By doing...', etc, it follows that knowledge is a subsidiary of rites.

**R.III.iv.7 (II.539)**

*kurvan . . . . . niyamena*

According to the passage, 'Doing works...', etc. (*Īśāvāsya*) the whole life of a person who knows the self is, as a rule, applied in doing works.

**M.III.iv.7 (III.288)**

*kurvan . . . . . iti*

The (*Īśāvāsya*) states, 'He who wishes to live a hundred years shall live doing the sacred duties appropriate to him...', etc.

नियमात् *niyamāt*—on account of restriction

**R.III.iv.40 (II.558)**

*tebhyah . . . . . sāsātrāṇi*

The *sāstras* restrain those who have entered the order of the *naiṣṭhika* and others from giving up the duties appertaining to their several *āśramas*. In the passage, 'The third...', etc. (*Ch.II.231*).

नियामक *niyāmaka*—controller.

**M.II.iii.43 (II.198)**

the Supreme Lord.

नियोग *niyoga*—commandment

**Ś.III.ii.21 (592)**

**R.I.i.1 (ii) (I.97)**

The special force of the Optative Suffix in an injunctive word (according to the *Prābhākaras*).

निरञ्जन *nirañjana*—the untainted

**R.I.iv.23 (II.160)**

Brahman

निराध्यक्ष *niradhyakṣa*—without an ordainer

**Ś.I.iv.15 (254)**

Brahman

निरपवाद *nirapavāda*—beyond all refutation

**Ś.I.iv.22 (268)**

निरवयवत्वशब्दकोपो वा *niravayavatvaśabdahopo vā*—

Or the violation of Upaniṣadic texts about partlessness (will set in).

Ś.II.i.26 (333)

*atha . . . . .*

If Brahman be accepted to be composite just for the sake of avoiding this difficulty, then this will militate against the texts cited about the partlessness of Brahman, e.g., The text, 'Not gross....' etc.

R.II.i.26 (II.267)

*atha . . . . . bhavyeṣu*

It must be said that the intelligent part of Brahman is differentiated into the divisions of the individual self and the unintelligent part is differentiated into the divisions made up of the Elements of Ether etc. In that case, the following scriptural passage and such statements, all of which related to the indivisibility of the Brahman, who forms the supreme cause, will be contradicted. 'Existence alone...' etc. (Ch.V.i.21)

M.II.i.27 (II.48)

*na . . . . . śrutiḥ*

It cannot be said that the individual soul acts only through a portion of himself; for he is without parts. Cf. the *Bhāllaveya* text, 'He who....' etc.

निरस्तसत्ता *nirastasattā*—devoid of existence.

Ś.III.ii.21 (590)

निराकाङ्क्षार्थत्वं *nirākāṅkṣārthatva*—being that knowledge which is complete by itself.

Ś.IV.iii.14 (835)

निरुपाधिक *nirupādhiha*—the unconditioned one

R.I.i.13 (I.226)

Supreme Self.

निरीश्वरसाङ्ख्य *nirīśvarasāṅkhya*—the follower of Sāṅkhya who does not admit a Lord (of all things).

R.I.iv.23 (II.159)

निर्गुण *nirguṇa*—not contaminated by the three qualities (*sattva, rajas and tamas*) of *Prakṛti*.

M.II.iii.17 (II.158)

the Supreme Lord.

निर्गुणवाद *nirguṇavāda*—Scriptural statements regarding the attributelessness (of Brahman).

R.I.i.1 (ii) (I.78)

*nirguṇa . . . . .*

The scriptural statements like, 'He is devoid of....' etc. are appropriate, because they negate all evil qualities in relation to Brahman.

निर्जर *nirjara*—austerity

Ś.II.ii.33 (403)

According to the Jains that which completely demolishes merit and demerit through experience of happiness and sorrow.

R.II.ii.31 (II.308)

*nirjaram . . . . . tapaḥ*

(According to the Jains) *Nirjara* is the *tapas* which is the means of attaining final release and which is learnt from the teachings of an Arhat.

निर्णयवाक्य *nirṇayavākya*—definitive text

Ś.I.i.2 (13)

*ānandāt . . . . . iti*

'From Bliss alone, these beings originate....' etc. (*Tai.III.vi*).

निर्देशविपर्ययः *nirdeśaviparyayaḥ*—there would have been a contrary indication.

Ś.II.iii.36 (467)

*nirdeśa . . . . .*

The agency is a designation of the soul and not of the intellect. Had it been used for the soul, there would have been a reversal of the designation—the indication would have been made by saying ‘through the intellect’ (by using *Vijñāna* in the Instrumental Case, and not in the Nominative Case).

### R.II.iii.35 (II.373)

*api . . . . . syāt*

And should it be said that the word ‘knowledge’ in that text denotes not the self but the internal organ, we point out that in that case there would be change of grammatical expression, that is to say, as the *buddhi* is the instrument of action, the text would exhibit the Instrumental Case. (‘by knowledge’—*vijñānena*) instead of Nominative Case.

### M.II.iii.36 (II.193)

(There would have been) a contrary commandment.

*anyathā . . . . . syāt*

If such were not the intention of scripture, the wording should have been, ‘*Paramātman* Himself shall contemplate the world.’

निर्मातारं *nirmātāraṃ*—as the creator

### Ś.III.ii.2 (562)

*api . . . . . iti*

The followers of one branch of the *Vedas* mention the self as the creator of desirable things in the dream. ‘*Puruṣa* who...,’ etc. (*Ka.II.ii.8*)

### R.III.ii.2 (II.425)

*evam . . . . . eke*

Some schools declare that the individual self is the creator of desired things in dream.

### M.III.ii.2 (III.76)

*jivānām . . . . . kartrvāt* (J. 77)

The Lord is the maker of all things in dream for the individual soul.

निर्वचन *nirvacana*—authoritative passage

### R.I.i.1 (I.64)

*nirvacanam . . . . .* (S.S.I.64)

Scriptural authority

निर्विकल्पकप्रत्यक्ष *nirvikalpakapratyakṣa*—indeterminate perception

### R.I.i.1 (I.118)

*nirvikalpakamapi . . . . . anupapattēśca*

Indeterminate perception also certainly relates to qualified objects, because all those things which are experienced in indeterminate perception are found to be synthetically put together to form determinate perception. Indeterminate perception is indeed known to be the perception of that which is devoid of some particular attribute or other, but not the perception of that which is devoid of all attributes, because the perception of such a thing is not seen to occur any time, and because also it is impossible.

*ataḥ . . . . . grahaṇam*

Indeterminate perception is the first outline perception related to things which are of the same kind.

निर्विशेषचिन्मात्रवाद *nirviśeṣacinmātravāda*—The view that Brahman is pure Intelligence devoid of characterising attributes.

### R.Li.123 (I.188)

view of Advaitins.

निर्विशेषितसूत्र *nirviśeṣitasūtra* *sūtra* without any qualifying word

### M.I.i.1 (I.14)

*nirviśeṣita . . . . . ataḥ*

Because, the *Brahmasūtra* has all the essential characteristics connoted by the term 'sūtra' it is worthy of being spoken of as the *sūtra* without any qualifying word.

निलयन *nilayana*—abode

R.I.iv.27 (II.170)

Brahman

निवर्तकप्रमाण *nivartakapramāṇa*—A means of knowledge which removes unwanted doubts or features regarding a particular thing to be proved.

R.I.1.3 (I.123)

निवीत *nivīta*—The sacred thread held round the neck like a garland

Ś.III.iv.19 (729)

निवृत्तिरोधान *nivṛttitirodhāna*—One whose veil of ignorance has been removed.

R.I.iii.18 (II.45)

the individual soul

निशि न *niśi na*—there is no (progress along the rays) in the night.

Ś.IV.ii.19 (815)

*asti . . . . . iti cet*

It may be said that the nerve and the Sun's rays remain connected during day, so that a man dying in the day may well follow the rays, but that is not possible for a man dying in the night because the connection between the nerve and the rays is then snapped.

R.IV.ii.18 (II.609)

*atah . . . . . cet (II.610)*

It may be said that death at night leads to the lowest destiny and does not therefore lead to the attainment of the Brahman.

M.IV.ii.19 (IV.64)

*raśmi . . . . . niśi*

It may be said that the rays of the Sun being absent during the night, the departing of the wise, as described, cannot take place.

निषादस्थपतिन्याय *niṣādasthapatinyāya*—maxim relating to the *Niṣāda*-chief.

R.IV.iii.11 (II.623)

The word 'Niṣādasthapati' is interpreted as a *Karmadhāraya* compound i.e. one who is both a 'hunter and artisan'.

निष्कर्षक शब्द *niṣkarṣaka śabda*—determinative word

R.I.i.1 (ii) (I.66)

the word 'body' etc.

निष्कल *niṣkala*—one without parts (Brahman)

Ś.I.i.12 (49)

R.I.iv.23 (II.160)

M.III.ii.23 (III.126)

नेतरः *netarah*—none other can be the person.

Ś.I.ii.17 (117)

*na . . . . . arhati*

Things other than the Supreme Self, such as the shadowy being etc. are not referred to here.

*tasmāt . . . . . pratyekavyaḥ (118)*

The one within the eye is only the Supreme Lord.

R.I.ii.18 (I.314)

*na . . . . . arhati*

Things other than the Supreme Self, such as the reflected image within the eye do not deserve to be the person within the eye.

M.I.ii.17 (I.199)

The one within the eye is Brahman only. It is neither the individual soul nor Agni.

नेति नेति *neti neti*—Not so , not so.

R.III.ii.21 (II.441)

*neti . . . . . mātram*

The expression 'Not so, not so' (*Bṛ. II. 3. 1*) does not negate the Brahman being associated with qualities but it negates I is being of that particular measure only that has been introduced earlier in the context.

नैघण्टुक *naighaṇṭuka*—lexicographer

R.I.i.21 (I.247)

*Vedanighaṇṭukāraḥ*—The adorable Yāska who wrote a lexicon on Vedic words.

नैमित्तिकप्रलय *naimittikapralaya*—contingent dissolution of the world.

R.I.iii.28 (II.66)

न्यायाभास *nyāyābhāsa*—semblance of logic

Ś.II.i.1 (281)

न्यायोपबृंहितप्रत्यक्ष *nyāyopabṛṁhitapratyakṣa*—direct perception supported by logical reasoning.

R.I.i.(ii) (I.10)

न्यास *nyāsa*—monasticism

Ś.III.iv.20 (732)

*'tathā . . . . . atyarecayat'*

'Monasticism is Brahmā, because Brahmā is the highest being, and the highest entity has become Brahmā. Those other austerities are surely inferior, monasticism indeed transcends them'.

पक्ष *pakṣa*—the subject

R.Li.3 (I.129)

(e.g. mountain, in relation to fire)

पञ्चकर्म भेद *pañcakarma bheda*—the five activities  
Ś.II.iv.6 (500)

speaking, grasping, walking, ejecting and enjoying.

पञ्चकष्ट *pañcakaṣṭa*

M.III.i.15 (III.38)

The place of eternal damnation, where there is eternal pain in the form of five kinds of torture.

पञ्चकोश *pañcakośa*—five sheaths.

Ś.I.i.19(59)

The five sheaths are *annamaya*; *prāṇamaya*; *manomaya*; *vijñānamaya* and *ānandamaya*.

पञ्च पञ्चजनाः *pañca pañcajanāḥ*—five of the quintuplet (five people)

Ś.I.iv.11 (244)

*ucyate . . . . . arthaḥ* (247)

According to the special rule of Grammar, 'Words denoting direction (or quarter) and number are combined with nouns to form terminologies', (*Pū. Sū. II. 1. 50*). The word *pañca* is combined with *jana* to give rise to a technical term. So some beings, called *pañcajanāḥ* are meant in a conventional use, and not the categories of the Sāṅkhya. When the curiosity arises to know how many they are, the word five is added again to it. There are some entities conventionally called a quintuplet (*pañcajanāḥ*) and they are five in number.

R.IV.11 (II.121)

The Sāṅkhyas state that the word 'five-people' qualified by the word 'five' intimates the twenty-five categories of the Sāṅkhya.

*ataḥ . . . . . itivat* (II.123)

The compound *pañcajanāḥ* refers to no kind of collections. It means a specific name in accordance



with the grammatical rule, 'A word denoting direction in space or a word denoting number is compounded with other words when the compound word so formed signifies a name' (*Pā.Sū. II.1.50*). Otherwise, the word *pañcajanāḥ* will have to undergo a change in gender and become *pañcajanī*. There are somethings that are called *pañcajanāḥ* and they are qualified by the numeral five in the expression '*pañca pañcajanāḥ*'. It resembles the expression '*saptu saptarṣayaḥ*'.

#### M.I.iv. 12 (I.367)

*prāṇādayo* (I.iv. 13) (I.370)

The five-people are *Prāṇa* and others. The text states, 'The breath of breath, the eye of the eye, the ear of the ear, the food of food and the mind of mind.'

**पञ्च पदार्थ** *pañca padārtha*—five categories (according to the Māheśvaras)

#### Ś.II.ii.37(410)

*Kārya . . . . . padārthāḥ*

The five categories are—1) Effect (that is *mahat*, *ahankara*, etc.) 2) Cause (that is Nature and God) 3) Union (*samādhi*) 4) Observances and 5) The end of sorrow (liberation).

**पञ्चरात्र** *pañcarātra*—the *Pañcarātra Āgamas*.

#### R.II.ii.42 (II.329)

*sāṅkhyaṇca . . . . . iti*

The Vedas and the *Āraṇyakas* which are members of one another because they are one in so far as aiming at settling forth one truth, together are called the *Pañcarātra*. The Sāṅkhya explains the twentyfive principles, the Yoga teaches certain practices and means of mental concentration and the *Āraṇyakas* teach that all the subordinate principles have their true self in Brahman, that the mental concentration informed in the Yoga is a mode of meditation on Brahman, and that the rites and works which are set forth in the *Veda* are

means to win the favour of Brahman—thus giving instruction as to Brahman's nature—All these elements, in their inward connection, are clearly set forth in the *Pañcarātra* by the Highest Brahman, that is Nārāyaṇa Himself.

#### M.I.i.3 (I.60)

In the *Mokṣadharmā*, the authoritative nature of *Pañcarātra* is declared by way of stating the same purport for the *Vedas* and the *Pañcarātra*.

**पञ्चविंशकतत्त्व** *Pañcaviṁśakatattva*—the twentyfive principles.

#### R.I.iv.1 (II.98)

The Sāṅkhyas admit of twentyfive principles. The constituent elements or *tattvas* of the universe are as follows in descending order: 1) *Pradhāna* or *Prakṛti* (Nature) 2) *Mahat* or *Buddhi* (the Great Principle), 3) *ahankāra* or egoity; the *tanmātras* or the subtle and rudimentary elements characterised by 4) *śabda* (sound) 5) *spṛśa* (touch) 6) *rūpa* (form) colour 7) *rasa* (taste) 8) *gandha* (smell); the grosser elements corresponding to these *tanmātras* are 9) *ākāśa* (ether) 10) *vāyu* (air), 11) *tejas* (light) 12) *ap* (water), 13) *pṛthivī* (the earth); 14) the mind; the senses of 15) *śrotra* (hearing), 16) *tvak* (touch) 17) *cakṣus* (sight), 18) *rasa* (taste) 19) *gandha* (smell) and the organs of, 20) speaking, 21) working, 22) walking, and the organs connected with 23) defecation 24) reproduction and 25) the *puruṣa* (individual soul).

**पञ्चस्कन्ध** *pañcaskandha*—five *skandhas* (groups)

#### Ś.II.ii.18 (381)

*tathā . . . . . samhanyante*

The group of colour (consisting of sense-organs and their objects), the group of egoism (*ālaya-vijñāna*)—rousing constantly the idea of 'I'; the group of feelings (of happiness etc.); the group of conceptual knowledge (such as 'this is a cow' and so on), and the group of attitudes (of like, dislike, delusion, merit and demerit). These combine to

form the basis of all internal dealings. (According to the Buddhists).

**पञ्चाग्रयः** *pañcāgnayah*—those who have worshipped the five fires.

**R.I.i.1 (I.246)**

*karmaviśeṣaṇiṣṭhāḥ (S.S.I.246)*

those who are devoted to special rituals.

**पञ्चाग्निविद्या** *pañcāgnividyā*—the meditation on the five fires.

**Ś.III.i.1 (527)**

**पञ्चान्ये पञ्चान्ये** *pañcānye pañcānye*—these five and the other five

**R.I.i.26 (I.261)**

The first five are—*vāyu* (air), *agni* (fire), *āditya* (sun), *candra* (Moon) and *ap* (water).

The second five are: *prāṇa* (breath), *vāk* (speech), *cakṣus* (sight), *śrotra* (hearing) and *manas* (mind).

**पञ्चास्तिकाय** *pañcāstikāya*—five categories

**Ś.III.ii.33 (403)**

*pañca . . . . . iti*

According to the Jains the five *astikāyas* are: (1) the category of the soul, (2) the category of body (3) the category of merit (4) the category of demerit and (5) the category of space.

**पञ्चाहुति** *pañcāhuti*—five oblations

**Ś.III.i.1 (529)**

heaven, rain god, earth, man and woman

**पटवच्च** *paṭavacca*—on the analogy of a cloth as well

**Ś.II.i.19 (325)**

A piece of rolled up cloth is not recognised as to whether it is cloth or something else; but when it

is spread out, its real nature becomes revealed through that spreading and it is recognised. So on the above analogy it is seen that the effect is non-different from the cause.

**R.II.i.19 (II.260)**

*yathā . . . . . api*

As threads when joined in a particular combination is called a piece of cloth, thus acquiring a new name, a new form and new functions, so it is with Brahman also.

**M.II.i.20 (II.41)**

*sādhana . . . . . dṛṣṭa*

For the creation (making) of cloths, etc. is observed to take place with materials (means) other than the agent working at it.

**पतनानुमानात्** *patanānumānāt*—since his fall is inferred (from *smṛti*)

**Ś.III.iv.41 (748)**

*ārūḍhaḥ (749)*

The *smṛti* mentions that this fall cannot be set right, 'For one...', etc. for no remedy is possible for one whose head is cut off.

**R.III.iv. 41 (II.559)**

Because there is the *smṛti* passage which is related to the fall of the fallen *naiṣṭhika*, 'But that...', etc.

**M.III.iv. 41 (III.328)**

for the fall is inferred.

*nyogyam. . . . . iti*

It is not right to desire to possess the supreme qualities etc., of the Supreme Being. Even the rank of Brahmā and others should not be desired.

For, a person trying to climb up great height beyond his capability is observed to fall down; in the same way the fall is inferred.

**पत्यादिशब्देभ्यः** *patyādiśabdebhyah*—from such words as 'ruler'

**Ś.I.iii.43 (220)**

From the words 'ruler' etc. occurring in the text, 'It is the controller ...' (*Br. IV.iv.22*), it is understood that the Supreme Lord, who is not subject to transmigration, is spoken of here.

**R.I.iii.44 (II.92)**

*ayanā* . . . . .

This Supreme Self, who embraces the individual self is mentioned under the designation of the Lord etc., as in the following passages, 'He is the Lord of all...', etc. 'He is the master of all', 'He is the protector of all' etc.

**M.I.iii.43 (I.340)**

*sarvasya* . . . . . *eva*

From the appellations, 'the Supreme Lord' etc. occurring in these and similar texts is the eternally glorious Viṣṇu only.

पत्युः *patyuh*—for the Lord.

**Ś.II.ii.37 (109)**

*patyuh* . . . . . *upapadyate*

For the Lord, that is, for God, there can be no causality towards the universe by becoming a mere superintendent over Nature and souls.

**R.II.ii.35 (II.313)**

The view in regard to (Paśupati as) as Supreme Lord (must be disregarded).

*patyuh* . . . . . *ādarāṇīyam*

The religion of Paśupati is not to be accepted. The negative particle has to be supplied from the B.S.II.ii.31.

**M.II.ii.37 (II.37)**

for the Lord

*na* . . . . . *kartā*

Paśupati (Rudra) cannot be the cause of the world.

पद *pada*—word

**R.I.i.1 (I.117)**

*Prakṛti* . . . . . *padatvaṁ*

A word is, in fact, the result of the combination of roots and terminations.

पयोऽम्बुवत् *payo'mbuwat*—like milk and water.

**Ś.II.ii.3 (354)**

*yathā* . . . . . *iti*

It may be said that as insentient milk has a natural tendency to act as nourishment of calves, or as insentient water flows spontaneously for the good of people, similarly insentient *pradhāna* will also naturally act for fulfilling human needs.

**R.II.ii.2 (II.280)**

*Payasaḥ* . . . . .

The *Pradhāna* may be supposed to act in the same way as milk and water do. Milk, when turning into curd, is capable of going by itself through a series of changes. It does not therefore depend on anything else. In the same way we observe that the homogeneous water discharged from the clouds spontaneously proceeds to transform itself into the various saps and juices of different plants, such as palm trees, mango trees and so on.

**M.II.ii.3 (II.68)**

*paya* . . . . . *yuktaṁ*

It is not correct to say that the non-intelligent may be active as in the case of milk becoming curd or water flowing etc.

परं *param*—the Supreme Brahman

**Ś.IV.iii.12 (831)**

*juimini* . . . . .

But Jaimini thinks that in the text. 'He escorts them to Brahman' (*Ch. IV. 6*) what is meant is that he leads them to the Supreme Brahman Itself.

#### R.IV.iii.11 (II.623)

*param . . . . . manyate*

Jaimini is of the opinion that those deities lead on the souls of those only who meditate on the Highest Brahman.

#### M.IV.iii.12 (IV.85)

*parameva . . . . . manyate*

Jaimini thinks that *Vāyu* leads the soul to the Highest Brahman only.

परं ब्रह्म *param Brahma*—the Supreme Brahman

#### Ś.IV.iii.14 (841)

*yatra . . . . . tatparam*

The Supreme Brahman is spoken of where it is indicated by such terms as 'not gross' through a negation of all the distinctions of names, forms, etc. called up by *avidyā*.

#### R.I.i.1 (I.218)

*akṣaram . . . . . brahma*

The indestructible is that Highest Brahman.

*ityādina . . . . . I. i. 1 (I.220)*

The Highest Brahman is declared to be, by nature, free from even the smallest taint of all that is evil, and to possess the nature which is characterised by all the auspicious qualities and to be engaged, out of free spontaneity, in the creation, preservation, destruction, interpenetration, control etc. of the world; and then all the intelligent and non-intelligent existences which exist in all conditions and are undoubtedly real, are stated to be of the same form as the Brahman owing to their constituting His body.

*param . . . . .*

#### R.I.i.1 (I.221)

Brahman is possessed of attributes.

परः न एवं *paraḥ na evaṁ*—the Supreme Self is not so.

#### Ś.II.iii.46 (481)

*yathā . . . . . iti*

God does not suffer the ills of the world like an individual being.

#### R.II.iii.45 (II.382)

*yathā . . . . . ityarthah*

The Highest Self is not of the same nature as the individual self. Just as the possessor of light is a distinct entity from light. Similarly, the Supreme Self who is the *amśin* (the whole) is a distinct entity from the individual self who is His own *amśa* (part) and which takes place of light in the simile here.

#### M.II.iii.46 (II.202)

*amśatve'pi . . . . . evamvidhaḥ*

The Supreme Lord in His manifestations as *Matsya* (Fish), etc. is not like the soul.

*matsyādīnām . . . . . amśatvāt (J.103)*

Because *matsya* etc. are essential parts of the Supreme Lord whereas the souls are parts, which are different from the Supreme Lord.

पर *para*—the Supreme Lord

#### M.I.ii.9 (I.75)

*sraṣṭā . . . . . iti*

Lord *Vāsudeva* is the Supreme Lord because He is the sole creator, protector and destroyer of the universe.

#### M.II.iii.46 (II.202)

*matsyādirūpī . . . . . paraḥ*

The Supreme Lord in His manifestations as *Matsya* (Fish) etc.

परञ्ज्योतिः *parañjyotiḥ*—the Highest Light

M.IV.iv.1 (IV.91)

the Supreme Brahman

परतन्त्र *paratantra*—dependent being

M.II.i.15 (II.30)

the individual soul

परत्र *paratra*—elsewhere

Ś.I.i.1 (2)

*tatra* . . . . . *ucyate* (P.74)

The word *paratra* is included in the definition of *adhyāsa* in order to ward off the faulty extension of Buddhist school which denies any existent as locus.

*āropa* . . . . . *salī* (V.M.11)

The locus of imposition, which is real, is stated in: 'elsewhere'. Elsewhere, in nacre etc., which are absolutely real.

परपक्षदोष *parapakṣadoṣa*—invalidity of one's opponent's view.

Ś.II.ii.25 (391)

परम *parama*—the Supreme

M.II.iv.21 (II.252)

*atha* . . . . . *āhuḥ*

Lord Viṣṇu is called the Supreme because verily from Viṣṇu only these names and forms issue forth.

So says the *Padma Pūraṇa*, 'Of all names and forms and their uses in communication etc., Keśava the Lord is the sole author, while Brahmā and others are only workers under Him'.

परमकारणविज्ञान *paramakāraṇavijñāna*—knowledge of the Supreme Cause

Ś.I.iv.19 (262)

परमतः *paramataḥ*—Superior to this Brahman

Ś.III.ii.31 (605)

Now, there is an entity higher than Brahman.

R.III.ii.30 (II.451)

Now, there is a being who is a higher entity even than the Highest Brahman, the Supreme Cause, material as well as operative of the entire world.

(an erroneous view)

M.III.ii.32 (III.138)

superior to those of the world

*ataḥ* . . . . . *brahmānandādīkuṃ*

On account of their being essentially different in nature from the joy etc. of the world. Brahman's bliss etc. are surely superior.

*tatra* . . . . . *vyākhyānam* (J.138)

Here the word '*ataḥ*' (compared to this) is only a restatement and so the *ācārya* explains it as that which is known in this world (*laukika*). That which is beyond this world is supranormal (*alaukika*).

परम परार्थ *parama parārthya*—transcendentally excellent (Ether)

R.I.i.1 (I.246)

(i.e. Brahman).

परमपुरुष *paramapuruṣa*—the Highest Person

R.I.i.1 (ii) (I.76)

*ataḥ kārya* . . . . .

He who exists in the condition of effect, He who exists in the condition of cause and who owns the intelligent and non-intelligent things in their gross and subtle states as His body—He is the Highest Person also.

परमसाम्य *paramasāmya*—highest degree of similarity.

R.I.i.1 (I.249)

*tadā . . . . . upaiti*

'The wise men shaking off merit and demerit attain the highest degree of equality with the Brahman'.

*atra . . . . . aikyam (S.S.I.249)*

Here 'sāmya' means similarity but not identity. 'The word 'sama' is popularly used to denote similarity.

**परमा गति *paramā gati*—the greatest movement**

**R.II.iv.4 (II.391)**

*śarīra . . . . . gatiḥ*

The greatest movement means (here) the moving towards release, all movement within body having come to an end.

**परमाणु *paramāṇu*—ultimate atom**

**Ś.II.ii.12 (368)**

*sa . . . . . paramāṇuḥ*

The ultimate atom is the culmination of minuteness where this division between the whole and its parts ceases.

**R.II.ii.11 (II.291)**

**M.II.ii.12 (II.83)**

**परमाणुकारणवाद *paramāṇukāraṇavāda*—theory that atoms constitute the (general) cause**

**Ś.II.ii.10 (364)**

**R.II.i.13 (II.228)**

*sarveṣāṃ samvādāt . . . . .*

All these schools like Buddhism etc. agree in the *paramāṇukāraṇavāda*.

**परमाणुपुञ्जवादिन् *paramāṇupuñjavādin*—one who holds the aggregate of atoms to be the cause.**

**M.II.ii.18 (II.89)**

Vaibhāṣikas and the Sautrāntikas

**परमात्मा *paramātmā*—the Supreme Lord.**

**M.II.i.28 (II.51)**

*yo . . . . . iti*

The *Pañcī śruti* states, 'He who is incompatible, yet not incompatible, who is the thinker, yet not the thinker, who is without speech, yet the speaker; who is action, yet without action—He is the perfect and Supreme Lord.

**M.II.i.30 (II.53)**

*'yaḥ . . . . . iti' . . . . . śrutiḥ*

According to the *Kāśyapa śruti*, 'He is the Supreme Lord who is destitute of defects and parts, but full of excellences and absolutely perfect.'

**परमानन्द *paramānanda*—supreme bliss**

**M.I.ii.15 (I.195)**

*lakṣaṇam . . . . . iti*

The characteristic of supreme bliss belongs only to Viṣṇu.

**परमार्थ *paramārtha*—real**

**R.I.I.1 (ii) (I.52)**

*ātmana . . . . . uktam*

The realisation under the conception of pure existence belongs only to the self, and so it is declared to be real.

**परमेश्वर *parmeśvara*—the Supreme Lord**

**Ś.I.i.17 (56)**

*parameśvara . . . . . anyah*

The Supreme Lord is different from the one imagined through ignorance to be embodied, the agent, the experiencer and called the self conditioned by the intellect, the difference being made in the same sense that the magician holding

sword and shield in hand and climbing up by a rope to the sky, though in reality the first is the very essence of the latter.

**परविद्या** *paravidyā*—higher knowledge

Ś.III.ii.21 (591)

knowledge of Brahman

R.I.ii.23 (I.327)

*para . . . . . pratiṣṭhā*

Knowledge of Brahman which is the foundation of the knowledge of all.

R.I.i.1 (I.252)

*Vidyās* or *upāśanas* which refer to the Supreme Brahman.

*Vidyās* are forms of worship, for example, the *sadvidyā* taught to Śvetaketu in the *Chāndogya Upaniṣad*.

**परस्पर प्रतिद्वन्दि** *paraspara pratidvandvi*—mutually opposite in nature

Ś.I.i.24 (74)

(for example light and darkness)

**परस्परभावापत्तिः** *parasparabhāvāpattiḥ*—attaining the state of each other

R.II.i.14 (II.231)

**परायूपत्व** *parāgrūpatva*—of the nature of an external entity

Ś.I.ii.17 (118)

**परात्** *parāt*—but from the Highest

Ś.II.iii.41 (475)

*etam . . . . .*

This contingency is ruled out by the aphorist by the word 'but' and his own position is stated.

During the state of ignorance, the individual self derives its transmigratory state, consisting in its becoming an agent and experiencer, from the behest of the Supreme Self who presides over all activities and resides in all beings and who is the witness of all.

R.II.iii.40 (II.375)

*tu . . . . . bhuvati*

The word 'tu' sets aside the other view. The power of being the agent of actions comes to the individual self from the Supreme Self Himself as its source.

M.II.iii.40 (II.196)

*sā . . . . . eva*

That capability of action is derived by the soul from the Highest Lord only.

**परानन्द** *parānanda*—highest bliss.

M.I.ii.7 (I.168)

Lord Hari

**परापरविषय** *parāparaviṣaya*—reference to the Higher and lower Brahman.

Ś.I.i.11 (51)

**परा प्रकृति** *parā Prakṛti*—higher *Prakṛti*

R.I.i.1 (ii) (I.75)

*anyām . . . . .*

The higher *Prakṛti* consists of individual selves, by whom the world is supported.

M.I.ii.22 (I.212)

*śrīḥ . . . . . akṣaram*

The conscious *Prakṛti* dependent upon *Viṣṇu* is called the Higher *Prakṛti* or *Śrī*. She is called the higher *akṣara* (immutable).

**पराभिध्यानात्** *parābhidhyānāt*—by meditation on the Supreme Lord.

Ś.III.ii.5 (567)

R.III.ii.4 (II.426)

through the resolve of the Supreme Being.

M.III.ii.5 (III.83)

Only by the will of the Supreme Lord.

परामर्श *parāmarśam*—reference

Ś.III.iv.18 (727)

*yataḥ . . . . . vidhiṃ*

Jaimini thinks that the texts are reminiscent of the other stages of life (as distinct from that of the house-holders) and they import no injunction.

R.III.iv.18 (II.544)

*yataḥ . . . . . kriyate*

In passages like, 'Three are...', etc. (*Ch.II.23.1*) mere reference is made to those stages of life; the meaning is that this is a mere reference to something said elsewhere.

M.III.iv.18 (III.303)

*prātaḥ . . . . . parāmarśenu*

The reference in the text concerned is to the good conduct as stated in the passage, 'He shall...', etc.

परामर्श: *parāmarśaḥ*—reference

Ś.I.iii.20 (179)

*atha . . . . . ityādi*

In the passage, 'Now, then...', etc. (*Ch.VIII.iii.4*) occurring in the complementary passage of the topic of the small space, the individual soul is referred to.

R.I.iii.19 (II.46)

*prajāpati . . . . . parāmarśaḥ* (II.47)

It is the individual self mentioned in the passage attributed to Prajāpati that is referred to herein.

M.I.iii.20 (I.277)

*yaṃ . . . . . parāmarśaḥ*

In the text 'Having reached...', etc. the reference by the Pronoun 'this' is made only to the Supreme Lord.

परायणत्व *parāyaṇatva*—being the supreme abode.

Ś.I.i.22 (69)

*tathā . . . . . iti*

The fact of being the supreme abode is more in accord with the Supreme Self, It being the ultimate cause. Cf. the text 'Knowledge, Bliss...', etc. (*Br.III.ix.28.7*)

R.I.i.23 (I.252)

to be the ultimate refuge

*parāyaṇatvaṃ . . . . . āpyatvaṃ*

To be the best refuge is to be that highest object which is worthy of being attained by intelligent beings.

परावरात्मतत्त्वविज्ञान *parāvarātmataṭṭvavijñāna*—knowledge regarding the reality of the Higher Self as well as the lower self.

R.I.ii.12 (I.306)

परा विद्या *parā vidyā*—higher knowledge

Ś.I.ii.21 (125)

*tatra . . . . .*

Immutable is said to be the subject-matter of the higher knowledge. Liberation is the result of higher knowledge.

M.I.ii.21 (I.208)

*atha . . . . . iti*

The higher study constitutes the knowledge of Lord Hari who is invisible, unaffected by the three qualities of matter, who is perfect and the Supreme Lord.



परिग्रहवत् *parigrahavat*—one who is provided with auxilliary implements (of production)

R.I.i.3 (I.123)

an individual soul

*upakaraṇavatā* (S.S.I.123)

by one who has got implements (of production)

परिचोदना *paricodanā*—enquiry

Ś.III.iii.17 (642)

परिणामात् *pariṇāmāt*—owing to modification

Ś.I.iv.26 (272)

*pūrva . . . . . upalabdhah* (273)

The idea being that the self, pre-established though, has changed Itself into a special form as the self of the modifications; and particular changes into modified things are in evidence in the cases of such material causes as earth etc.

R.I.iv.27 (II.167)

*pariṇāma . . . . .*

Owing to the essential nature of modification. The nature of evolution which is taught in our system is such that it does not bring about such imperfection in the Supreme Brahman. On the contrary, it undoubtedly assigns to Him unobstructed sovereignty. The modification is taught to be of this character. Brahman has for Its body the entire universe, with all its sentient and non-sentient beings, and constitutes the self of the universe. When this world which forms Brahman's body has been reabsorbed into Brahman, each constituent element being refunded into its immediate cause, so that in the end there remains only the highly subtle elementary matter, called *tamas*, and when this *tamas* which constitutes the body of Brahman has become one with Brahman, then Brahman invested with this ultra subtle body forms the resolve 'May I have as my body, the world of intelligent and non-intelligent things

differentiated by names and forms', and modifies itself by gradually involving the world-body in the universe an order in which reabsorption had taken place.

M.I.iv.27 (I.391)

*prakṛtu . . . . . sthītvā*

The Lord enters into *Prakṛti* the material cause, shapes it differently and in the different shapes. He dwells as the ruling principle for which purpose He assumes numerous forms.

परिणामिनित्य *pariṇāmi nitya*—eternal in evolution

Ś.I.i.4 (20)

*yaśmin . . . . . guṇāḥ*

Some may be eternal in evolution, in which though subject to transformation, the cognition, 'this is but that is' not destroyed. For example, earth, for those who uphold the universe to be eternal or, for example, the constituents (*guṇas*) for the Sāṅkhyas.

*pariṇāmi . . . . . (V.M. 72)*

evolving eternality is not absolute.

परिधानार्थ *paridhānārtha*—for the purpose of providing a garment (for *prāṇa*).

Ś.III.iii.18 (645)

*ācamana* is done by people before and after eating food.

परिनिष्पन्न *pariniṣpanna*—that which is already naturally established.

Ś.II.i.4 (289)

Brahman

R.I.i.1 (ü) I.88)

Brahman

परिशिष्ट धर्मजिज्ञासा *pariśiṣṭadharmajijñāsā*—the desire to know the rest of the religious duty.

Ś.I.i.4 (33)

*atha . . . . . jñāsanāt (P.519)*

Otherwise the opening declaration of the *Brahma-sūtra* would have been, 'Now therefore an enquiry into the nature of the Supplementary *Dharma*'. It is so because there is a desire to know the particular factor that urges a person to action.

परिशेष *pariśeṣa*—method of residue

Ś.I.iv.1 (227)

परिशेषात् *pariśeṣāt*—that being the last alternative.

Ś.III.ii.10 (579)

*na tāvat . . . . .*

A man in a swoon cannot be in the waking state; for he does not perceive objects through his senses. He is not in a dream state for he has no consciousness. Nor is he dead, for he has life and warmth. He is also not in deep sleep because the causes of swoon and sleep differ. By a process of elimination we realize that a swoon is partially a form of sleep and partially of some other state. It is a door to death.

R.III.ii.10 (II.433)

*pariśeṣāt . . . . .*

For this is the only hypothesis remaining. A swoon is not the condition of dream and the condition of waking because there is no consciousness. It is not the condition of deep sleep and death. Through this alone remaining, the condition of swoon is made out to be a half-way state towards death. The condition of swoon is the state of the self in contact with the body and with the vital airs in their subtle condition.

M.III.ii.10 (III.94)

*hṛdayasthāt . . . . . pariśeṣataḥ*

When the soul is at a distance from the Lord in the heart, it is the wakeful state; when nearer to Him, it is dream; when he has entered the Lord, it is

sleep. Among these three states of such description, the state of being in a swoon has only the last alternative explanation that is, it is half entering into the Lord.

परिहार *parihāra*—refutation

R.I.i.1 (I.237)

M.II.iii.48 (II.204)

release

*parataḥ . . . . . praliyate*

It is seen that from the Lord the soul attains release.

परोक्ष विज्ञान *parokṣa vijñāna*—indirect knowledge.

R.I.ii.23 (I.328)

*parokṣam śāstrajanyam jñānam*

Indirect knowledge springs from a study of the *Śāstras*, viz. the *Veda*, *Sikṣā*, *Kalpā* and so on.

*tatra . . . . . uktam*

In the passage beginning with, 'Of these, the lower knowledge . . .,' etc. that indirect form of knowledge is mentioned which is produced by means of the '*Śāstra*' and forms the means of realising the Brahman, because the *Vedas* together with the *Itihāsas* and the *Purāṇas* with the *Dharma-sūtras* and also with the *Mīmāṃsā*, are the means of producing the knowledge relating to the Brahman.

परोवरीयस्त्वादिवत् *parovariyastvādivat*—even as in such cases as being higher than the high and so on.

Ś.III.iii.6 (624)

*parovariyastvādivat (627)*

Although the superimposition of the idea of the Supreme Self is similar in, 'Space is . . .,' etc. (*Ch. I. ix. 1-2*) and in the text superimposing the idea of the Supreme Self on the Sun and the eye, still the meditation on *udgītha* as possessed of the quality

of being higher and greater than the high and great is different from the meditation on *udgītha* as possessed of the quality of being established in the sun and the eye etc.

**R.III.iii.7 (II.466)**

*parovarīyastvūdivat . . . . . (II.467)*

Just as even in regard to one and the same branch of the *Veda* though there is similarity with the injunction to meditate on the syllable 'Om' forming a component part of the *udgītha* as the Supreme Self, the injunction relating to the meditation on Him as associated with qualities that of being better than the most excellent is a different matter from the injunction to meditate on Him as the person of golden colour.

**M.III.iii.8 (III.168)**

as in the case of attribute of absolute supremacy.

*sa . . . . . ityarthah (J.168)*

In the passage, 'He is ...,' etc. it is stated that the contemplation of Brahman only with the attributes of 'absolute supremacy..,' etc. should be made.

**पर्जन्यवत् *parjanyaavat*—like rain**

**Ś.II.i.34 (342)**

*īśvarah . . . . . bhavanti*

God is to be compared to rain. Just as rainfall is a common cause for the growth of paddy, barley etc. the special reasons for the differences of paddy, barley etc., being the individual potentiality of the respective seeds, similarly God is the common cause for the birth of gods, men and others, while the individual fruits of works associated with the individual creatures are the uncommon causes for the creation of the differences among gods, men and others.

**पर्यङ्गविद्या *paryanhavidyā*—a kind of meditation** taught in the *Chāndogya Upaniṣad* where the Lord is conceived as the couch on which the individual rests.

**Ś.III.iii.30 (664)**

**पर्याय *paryāya*—modified state**

**R.II.ii.31 (II.309)**

*paryāya . . . . . rūpatvāt*

(In the Jain system) The modified states also are particular conditions of substances and these conditions also have a positive as well as a negative form.

**पर्यायादप्यविरोधः *paryāyādapyavirōdhaḥ*—Even from assumption of sequence (in the increase and decrease of parts) contradiction can be avoided.**

**Ś.II.ii.35 (407)**

*na . . . . . śakyate*

Even by assuming the increase and decrease of parts in succession it is not possible to establish beyond any contradiction the fact that the soul conforms to the size of the body.

**R.II.ii.33 (II.107)**

*na . . . . . śakyate*

It is not possible to set aside the above contradiction by reason of the self acquiring different conditions consisting of contraction and expansion.

**M.II.ii.35 (II.107)**

even from a change

*ta . . . . . mantavyam*

The contradiction cannot be removed even if it be held by the Jains that the soul has the same size as the body it may occupy.

**पाते तु *pāte tu*—when the body falls**

**Ś.IV.i.14 (789)**

*pāte . . . . . (790)*

The word 'tu' is used to imply emphasis. The text emphasizes the fact that since virtue and vice

causing bondage are thus shown to become separated and destroyed by the power of knowledge, liberation must come to man of enlightenment when his body falls.

#### R.IV.i.14 (II.587)

*pāte . . . . . arthaḥ*

only when the body falls,—but on death. Good works which produce results favourable to knowledge and meditation perish only on the death of the body.

#### M.IV.i.14 (IV.28)

*pāte . . . . . vāci*

In the case of the sinner who hates the Supreme Lord and as a result who falls, the term 'but' indicates the fall from which there is no rising up.

*pātārtham . . . . . saptamī (J.28)*

The Locative Case is used in the sense of 'for the purpose of something'—in the expression '*pātārtham*' (meaning, 'for the sake of fall').

पादवत् *pādavat*—like the feet

#### Ś.III.ii.33 (608)

*pādavat . . . . .*

It is like the imagination of the four feet, as it is in the case of mind and space, which are mentioned as the two symbols of Brahman on the corporeal and divine planes. As the speech etc. are fancied as the four feet in the case of the mind, and fire etc. as the four feet in the case of the space, so also it is here.

*athavā . . . . . (609)*

Or *pādavat* means like quarters. As in the case of the coin called *kārṣāpaṇa* it is to be divided into four quarters in order to facilitate transaction. Similarly in the infinite Brahman, magnitude is imagined for the sake of meditation.

#### R.III.ii.32 (II.452)

*ataḥ . . . . . api*

In the following passage, 'Speech is....' etc. (*Ch.III.18.2.*), the teaching about speech etc. being a foot of the Brahman is intended to relate to the worship of the Brahman.

#### M.III.ii.34 (III.140)

*aprasiddaḥ . . . . . tathā*

In the *R̥gveda Samhitā* text, 'All beings are His foot', the whole world is designated as a 'foot' of the Lord by the term '*pāda*'.

*yathā . . . . . prayujyate (J.141)*

The passage, 'All beings..,' etc. employs '*pāda*' referring to living beings. This indeed is different from the well known foot and also different from the three forms of the Lord namely Vāsudeva, Nārāyaṇa and Vaiṣṇava. (The word *pāda* is used in a special sense to indicate the relation between the Lord and the individual souls).

पाप *pāpa*—demerit (and merit)

#### R.I.I.1 (I.67)

*Brahma . . . . . abhidheyatvam*

Both merit and demerit are denoted by the word *pāpa*, as they produce undesirable results, in consequence of their obstructiveness to the origination of the knowledge of Brahman.

पाप्म *pāpma*—sin (and virtue)

#### Ś.IV.i.14 (790)

*asti . . . . . śabdah*

The word '*pāpma*' indicates virtue as well as sin without any distinction.

पारतन्त्र्य *pāratantrya*—dependence

#### M.I.ii.8 (I.173)

The individual soul is dependent upon the Supreme Lord.

पारमार्थिक *pāramārthika*—real

Ś.I.i.4 (20)

R.I.i.1 (I.221)

पारमेश्वर *pārameśvara*—the form of Supreme Ruler

Ś.III.iv.8 (722)

*pārameśvaram . . . . . svarūpam*

In its real nature, the embodied soul is but the Supreme Lord Itself.

पारिप्लवार्थाः *pāriplavārthāḥ*—meant for story-telling

Ś.III.iv.23 (735)

*pāriplavārtha . . . . .*

Stories in the *Upaniṣads* as recounted in such texts as 'Now Yājñavalkya....,' etc. (*Bṛ.IV.v.1*) are meant for *pāriplava*, for they are on a par with other stories and stories are prescribed for use in *Pāriplava*.

(The ritualistic application is called *pāriplava*. There is an injunction that in the course of the sacrifice, the priests should tell stories to the sacrificing king and his family. On the first day is to be related the story of *Vaiśvasvata* Manu, on the second, of *Vaiśvasvata* Yama, and on the third, of *Yama* and *Sūrya*).

R.III.iv.23 (II.549)

*pratardano . . . . .*

There are stories given in the *Vedānta* thus 'Now, *Pratardano*...'etc. (*Kau.III.1*). By means of the statement, 'They tell stories' (*Āśvalāyana Śrauta Sūtra* X.6), their use in story telling in the *Āśvamedha* sacrifice is made out.

M.III.iv.23 (III.309)

unsettled meaning of the texts.

*kena . . . . . iti*

It may seem that the texts such as, 'In whatever....,' etc. cease to have a settled meaning.

पारिमाण्डल्यपरिमाण *pārimāṇḍalyaparimāṇa*—rudimentary state of measurement

Ś.II.ii.11 (364)

पारिशेष्य *pāriśeṣya*—remainder

Ś.I.iv.16 (257)

पाशुपतपक्ष *pāśupatapakṣa*—the school of the *Pāśupatas*

M.II.ii.37 (II.109)

The school that holds *Pāśupati* (*Rudra*) is the Supreme Being (the system propounded in the *Pāśupata Āgamas*)

पितृयाण *pitṛyāṇa*—path of the manes.

Ś.III.i.6 (534)

R.III.i.1 (II.40)

पिनाकी *pinākī*—(Lord *Viṣṇu*)

M.I.iii.3 (I.237)

*pibanti . . . . . smṛtaḥ*

Lord *Viṣṇu* is known as 'Pinākin'; for those who have crossed the sea of life and obtained release resort to Lord *Viṣṇu* and drink pure bliss.

पिप्पल *pippala*—'pippala fruit'

R.I.i.1 (I.245)

*karmaphala* (*S.S.I.245*)

results of *karman*

पुत्रादयः *putrādayaḥ*—sons and others.

Ś.III.ii.2 (562)

*putrādayaśca . . . . .*

Sons and others are the 'desires' mentioned in the text, the word being derived in the sense of 'things wished for or desired'.

**R.III.ii.2(II.425)***putrādayaśca . . . . .*

Sons etc. are denoted by the word, *kāma* as they are the things desired there, and not mere desire alone.

**M.III.ii.2 (III.76)**

(And some others read that sons etc. are created)

*estasmāt . . . . . śrutiśca*

The *Gaṇpavana śruti* also states, 'From this Lord indeed, the son is born, from this the brother, from this the wife, when He subjects the soul to the state of dream.'

पुद्गल pudgala—body

**Ś.II.ii.33 (403)***pudgalūstikāya*

the category of body—combination of atoms (according to the Jains)

**R.II.ii.31 (II.308)***pudgalo . . . . . bhuvanādikam*

According to the Jains, 'body' is that substance which possesses colour, smell, taste and touch, and it is also of two kinds, namely, that which consists of atoms and that which has the nature of their aggregates; and it consists of air, fire, water, earth, the body, the world etc.

पुनरावृत्ति *punarāvṛtti*—return to this world (rebirth)

**R.I.ii.23 (I.330)**

पुंस्त्वं *pumstvam*—the characteristic of the male

**M.I.iv. 28 (I.393)***vyavadhānena . . . . . ucyate*

'The characteristic of the male consists in being the mediate cause of bringing forth'.

पुंस्त्वादित्वात् *pumstvāditvāt*—as in the case of virile power and so on.

**Ś.II.iii.31 (464)***yathā . . . . . āvirbhavati*

Manhood etc., though existing all the time in a latent state, are not perceived during boyhood etc. and are thus treated as though they are non-existent, but they become manifest in youth etc. Similarly, too, the contact with the intellect etc. remains in a state of latency during sleep and dissolution and emerges again during waking and creation.

**R.II.iii.31 (II.365)***yathā . . . . . bhavati*

Special substances such as the virile element are indeed present in the male child already, but then they are not manifest, while later on they manifest themselves with advancing youth. But all the same, the possession of those substances is essential to the male being, not merely adventitious.

**M.II.iii.31 (II.185)***Yathā . . . . . enaṁ*

Just as the virile power which actually exists in the child becomes manifest in youth.

पुरीतत् *puritat*—heart

**Ś.III.ii.7 (573)***puritad iti . . . . . ucyate*

By the word *puritat* is meant a covering of the heart (pericardium).

पुरुष *puruṣa*—the self

**Ś.I.i.4 (28)***puruṣo hi . . . . . upapadyate*

The Self, indeed, because of the non-existence of a cause for perishing, is imperishable; and because of the non-existence of any cause for modification,

it is immutably eternal; for this very nature, it is by nature eternally pure, intelligent and free. Therefore in the texts like, 'There is...', etc. (*Ka. I.iii.11*), the qualification propounded in the *Upaniṣads* is intelligible only when the self is what is revealed principally in the *Upaniṣads*.

Ś.III.iii.53 (699)

*samasta . . . . āhuḥ*

According to the *Lokāyatika* although sentence is not seen to belong to the external things like earth, etc. taken either individually or collectively, yet it may belong to the elements transformed into bodies, and sentience is but consciousness arising from them like the power of intoxication (existing imperceptibly in betels etc.) and that a man is nothing but the body dowered with sentience.

R.I.i.1 (ii) (I.75)

the individual self.

R.II.ii.1 (II.277)

*puruṣastu . . . . sambhavaṭi*

According to Sāṅkhya, the individual soul being incapable of change, is not the root principle of anything, nor is it a modification of anything; for which reason it is destitute of attributes (such as knowership), is encased solely in intelligence, is devoid of action, is all-pervading and is different in different bodies. Being incapable of change, and being also devoid of action, it does not at all possess the quality of being the agent of activity as well as the quality of being the enjoyer.

M.I.i.5 (I.70)

the Supreme Lord

the Supreme Lord, the Lord of Lords, pervading all bodies (abiding in everything)

M.I.iv.28 (I.393)—Lord Vāsudeva.

M.II.iii.18 (II.158)—the individual soul.

पुरुषकार *puruṣakāra*—human effort

Ś.II.iii.42 (477)

पुरुषमपि चैनमधीयते *puruṣamapi cainamadhīyate*—but they read him as the person

Ś.I.ii.26 (134)

*puruṣamapi . . . . (135)*

But the followers of the *Vājasaneyya* recension read of this Vaiśvānara as *puruṣa* himself in 'He who...', etc. (*Ś.B.X.vi.1.11*).

*ye tu puruṣavidhamapi . . . . (135)*

For those who read this portion of the aphorism thus: *puruṣavidhamapi ca enamadhīyate*, the meaning is 'on the assumption that the mere fire in the stomach is meant, it can simply have residence within *puruṣa* but it cannot have the likeness of *puruṣa*'.

R.I.ii.27 (I.343)

*Kiṁca . . . . (I.343)*

Moreover, the *Vājasaneyins* read of them, viz. the *Vaiśvānara*, as a man or person, viz. in the passage, 'That *agni*...', etc.

पुरुष ( विध ) मपि चैनमधीयते *Puruṣa (vidha) mapi cainamadhīyate*—even as a *puruṣa* of description.

M.I.ii.26 (I.219)

*Candramā . . . .*

Just as Viṣṇu is spoken of as the *puruṣa* in such texts as 'The moon...', etc. in this context also Viṣṇu is spoken of as Vaiśvānara.

पुरुषवचसः *puruṣavacasah*—those (waters) which have the name 'man'

Ś.III.i.2 (530)

'Water is called a man' (*Ch. V.iii.3*).

पुरुष ( वत् ) *puruṣa(vat)*—on the analogy of a man

Ś.II.ii.7 (358)

*yathā . . . . . pravartayati*

As a man having the power of sight but not that of movement, he being lame, acts by riding on the shoulders of somebody else who has the power of action but not the power of vision,...

**R.II.ii.5 (II.284)**

*tathā . . . . . pravartate*

We observe parallel instances. A man blind but capable of motion may act in some way, owing to the nearness of him of some lame man who has no power of motion but possesses good eyesight and assists the blind man with intelligence.

**M.II.ii.7 (II.74)**

*yathā . . . . . cet*

It is said just as only the non-intelligent body connected with the intelligent being lifts up and carries stones etc., the non-intelligent *pradhāna* too, being associated with a *puruṣa* is capable of activity.

पुरुषविद्यायां *puruṣavidyāyām*—in the *puruṣa-vidyā*

**Ś.III.iii.24 (652)**

*tadāha . . . . . āmnātām (653)*

as in the *puruṣa*-meditation in the *Chāndogya* etc. The text about the meditation on *Puruṣa* as it occurs in some, viz. *Taittirīya* branch is not the same as found in some other branches, viz. of the *Paingins* and *Tāṇḍins*.

**R.III.iii.24 (II.484)**

In the *Taittirīya* we meet with meditation on man (*puruṣa-vidyā*) in which parts of the sacrifice are fancifully identified with parts of the human body. In the *Ch.III.16.1* about the *puruṣa-vidyā* it is stated thus, 'Indeed the *puruṣa* himself is the sacrifice....' etc.

**M.III.iii.25 (III.198)**

*puruṣa . . . . . api*

Even in the *vidyā* or knowledge conveyed by the

*Puruṣasūkta* (which is considered the highest of all *vidyās*).

पुरुषव्यापारतन्त्र *puruṣavyāpāratantra*—dependent on human activity

**Ś.I.i.4 (23)**

पुरुषार्थः अतः *puruṣārthaḥ ataḥ*—The highest human goal is from this.

**Ś.III.iv.1 (717)**

*puruṣārtha . . . . .*

Bādarāyaṇa thinks that liberation results independently from this, i.e. from the knowledge of self, as imported by the *Upaniṣads*.

**R.III.iv.1 (II.536)**

*ataḥ . . . . . iti*

Bādarāyaṇa is of the opinion that the highest object of human pursuit results from the *Vidyās*.

**M.III.iv.1 (III.283)**

*yad . . . . . manyate*

Bādarāyaṇa is of the opinion that the accomplishment of all ends proceeds from that knowledge, that is the seeing of Brahman, for which purpose meditation has been laid down.

*puruṣaiaḥ . . . . . mātram (J.283)*

All the good desired by the human is completely attained but not merely *mokṣa*.

पुरुषार्थचतुष्टय *puruṣārtha catuṣṭaya*—the four chief ends of human pursuit

**R.I.i.1 (I.33)**

*dharma . . . . .*

The four chief ends of human action are—religious duty, wealth, pleasure and final release.

पुरुषार्थवादः *puruṣārthavādaḥ*—a glorification of the agent



## Ś.III.iv.2. (718)

*tasmin* . . . . .

Since the individual self comes into subservient relationship with religious acts by becoming their performer, the knowledge of the self too must form a part of the rites etc.

The mention of any result that occurs in the *Upaniṣads* with regard to this knowledge, whose purpose is ascertained to be this, must be by way of eulogy (view of Jaimini).

## R.III.iv.2 (II.536)

The theory of (*Vidyā* being the means for attaining) the highest object of human pursuit is eulogistic.

*na* . . . . .

It cannot be so that the attainment of the highest object of human pursuit results from *Vidyā*s. The scriptural text, 'He who knows the Brahman attained the Highest' (*Tai. II.i.1*) means that through refining the agent, the *Vidyā* is subordinate to the ritual; and so the scriptural declaration regarding the fruit of the *Vidyā* is merely eulogistic (view of Jaimini).

## M.III.iv.2 (III.284)

that passage which speaks of '*puruṣārtha*'

*asti* . . . . . *jñānasya*

Knowledge has power to lead the soul to release, but in the matter of leading to *svarga* it is only subservient to *harman*. Jaimini says, 'Only the wise...' etc.

पुरुषोत्तम *puruṣottama*—the Supreme Person

## R.I.i.1 (I.172)

The *Bhagavad Gītā* states: 'Since I transcend the destructible, and am higher also than the Indestructible, therefore I am proclaimed in the world and in the *Veda* as the Highest Person'.

## M.I.i.1 (I.13)

पूः *pūh*—the refuge (of all enjoyable things)

## Ś.I.iv.1 (228)

*bhogyā* . . . . . *pūh* (V.M.294)

The intellect, being the substratum of all objects of enjoyment is called '*pūh*' here.

पूर्ण *pūrṇa*—the whole

## M.I.i.9 (I.82)

The Supreme Lord Hari is *pūrṇa*.

पूर्वं तु *pūrvam tu*—but the former view

## Ś.III.ii.41 (613)

*bādarāyaṇah* . . . . . (614)

Bādarāyaṇa considers the earlier one that is God Himself as the bestower of results.

## R.III.ii.40 (II.458)

*tu* . . . . . *manyate*

The word '*tu*' sets aside the above *prima facie* view. Bādarāyaṇa is of the opinion that as previously stated, the power of giving fruits belongs solely to the Supreme person.

## M.III.ii.42 (III.152)

*parasya* . . . . . *pravartakah*

Though the Supreme Being and *harman* have been already stated to be the causes of fruit, according to Bādarāyaṇa, only the Supreme Lord guides and rules all actions.

पूर्वदृष्ट *pūrvadr̥ṣṭa*—what was seen before

## Ś.I.i.1 (2)

*satyaṁ* . . . . . *astu* (P.80)

The inclusion of the term *pūrvadr̥ṣṭa* is justified as it makes for the utmost clarity.

*mithyā* . . . . . *anṛtaṁ* (V.M.11)

The illusory appearance cannot come about without the coupling of the imposed element with that on which it is imposed; hence what is untrue and superimposed is understood by the words, 'what was seen before'. The word 'seen' is used to indicate that it (the superimposed element) counts only as phenomenal, not as absolutely real. Even thus, what is now seen is not capable of being imposed; hence the use of the word 'before'. What was seen before, though real in its own nature, is yet, as superimposed, indeterminable and hence unreal.

पूर्वनिरोधात् *pūrvanirodhāt*—because the earlier one gets obliterated

Ś.II.i.20 (384)

*kṣaṇa . . . . . iti* (385)

According to the followers of the theory of momentariness, with the emergence of the entity of the succeeding moment, the entity of the earlier moment is obliterated.

R.II.ii.19 (II.298)

*pūrvakṣaṇasya vinaśtatvāt . . . . .*

that which is produced at the previous moment being lost...

M.II.ii.20 (II.93)

because the cause ceases to exist.

*na . . . . . sāmāthyāt*

According to Kṣaṇikavāda when the cause has produced the effect, it ceases to exist. Because the energy and essence of the cause are used up in the production of the correlative effect, it cannot produce special effects again.

पूर्वभावात् *pūrvabhāvāt*—owing to the persistence of the earlier nature.

Ś.IV.iv.8 (852)

*evamāpi . . . . . rūpasya*

Though it is admitted that the soul manifests itself in its own real nature of pure consciousness, still its possession of the earlier form, the divine majesty of the qualified Brahman that is known from such reasons as Upaniṣadic reference is not denied from the empirical point of view.

R.IV.iv.7 (II.639)

because of the existence of the earlier ones.

*pūrva . . . . . vidyamānatvāt*

because of the existence of the earlier ones—the quality of being free from sin, the quality of willing the truth and such other qualities.

M.IV.iv.7 (IV.102)

the aforesaid views being true

*audulominā . . . . . dehena* (J.102)

The view of Audulomin is that the enjoyment in the state of liberation is by attaining the condition of pure intelligence. According to Jaimini the enjoyment is through the body which is brahmanised.

पूर्ववत् *pūrvavat*—as in earlier stages.

Ś.III.i.24 (554)

*brūmaḥ . . . . .* (555)

As in the previous stages, similarly, here also, the souls, having residual *karman* merely come into contact with paddy etc. which are already inhabited by other souls, but they do not share in their happiness and sorrow.

R.III.i.24 (II.422)

*ākāśādi . . . . . abhilāpāt*

That is, because the expressions used in the context are similar to those used in the case of the former (i.e. the ether of space etc.). That is because the expression in the context denoting merely their nature is like that about these beginning with the ether of space and ending with the rain-cloud.

**M.III.i.26 (III.58)**

as in the earlier text

*dhūmo . . . . . uktavat*

Like the previous text 'Having been smoke, he becomes cloud etc.' (*Ch. V.10.5*).

**पूर्ववद्वा** *pūrvavadvā*—or as already shown.

**Ś.III.ii.29 (604)**

*yathā . . . . .*

Or it may be just as it was presented earlier in the aphorism (*B.S.III.ii.25*), for on that view alone bondage is a creation of ignorance, so that the achievement of liberation through knowledge becomes justifiable.

**R.III.ii.28 (II.444)**

The word 'vā' is intended to set aside both the above views. It is indeed as stated earlier in regard to the individual self. The non-intelligent thing is an *aiśa* (part) of the Brahman owing to its being an attribute of the Brahman that is incapable of existing apart from Him, like the individual self, as shown under the aphorisms, 'The individual ...,' etc. (*B.S.II.3.42*) and 'It is like....,' etc. (*Ibid II.3.45*).

**M.III.ii.30 (III.136)**

or like prior time

*yathā . . . . . bhavati*

Just as the same time when it is spoken of as prior time becomes the measure and the measured, so also Brahman is both bliss and the blissful.

**पूर्वविकल्पः** *pūrvavikalpaḥ*—alternatives with regard to what precedes.

**Ś.III.iii.45 (691)**

*pūrvasya . . . . . svatantraḥ*

Since these fires occur in the context of the earlier fire associated with rites this instruction must be about a particular alternative form of that very

fire; but it is not an independent instruction.

**R.III.iii.44 (II.518)**

These fires get the characteristic of the former view, that is, of the nature of action since these fires built of mind etc, which have been obtained through mental construction, are in need of entering into the sacrificial ritual.

**M.III.iii.4 (III.239)**

alternative for the earlier

*na . . . . . niyamaḥ*

It is not obligatory that he who is at first sought as preceptor is to be the only preceptor; even another preceptor that may happen to be found afterwards, may also be accepted.

**पूर्वहित्वभावात्** *pūrvahetvubhāvāt*—since the previous reason does not exist

**Ś.III.iii. 60 (710)**

Since the previous reason, viz, the possession of the same result does not exist here to determine an alternative adoption at will.

**R.III.iii.58 (II.531)**

*aparimita . . . . . ityarthah*

on account of their results not being of an infinite nature.

**M.III.iii.62 (III.273)**

Since the reason of the earlier stage does not exist.

*mumukṣūṇām . . . . . abhāvāt (J.274)*

For the released, the motive of the earlier stage, namely desire, is absent.

**पूर्वानुपूर्वीविशेषसंस्थित** *pūrvānupūrvīviśeṣasamsthita*—existing in a certain order of syllabic succession known before.

**R.I.iii.29 (II.66)**

the *Vedas*

पूर्वे *pūrvē*—those which are earlier.

Ś.IV.i.15 (790)

*apratyutaphale . . . .*

After the acquisition of knowledge, those virtues and vices that have not begun to yield their fruits and that were accumulated in earlier lives or even in this life before the dawn of knowledge are alone destroyed.

R.IV.i.15 (II.587)

*vidyotpatteḥ pūrvē*

(sin and merit) which are earlier than *vidyā*

M.IV.i.15 (IV.29)

*punyaṣāpha*

good and evil deeds.

पृथक् *prthak*—separate

M.II.iii.28 (II.177)

*bhinno . . . . jīvāḥ*

From the *Kauśika Śruti* embodying a reasoning, it is clearly taught that the soul is separate from the Lord, not one with Him.

पृथक् *prthak*—separate

Ś.III.iii.42 (684)

*api . . . . kaścīt (686)*

It is mentioned in the *Upaniṣads* that for meditations of this kind which are connected with rites, there are found separate results. Besides these results there are also results consisting either in removing some obstacle in the fruition of a rite or in adding some excellence to its successful fruition.

R.III.iii.41 (II.513)

*su . . . . iti (II.514)*

Non-obstruction certainly is a fruit different from

that of the sacrifice, which is the attainment of *svarga* etc. Therefore it is stated that 'Indeed, its fruit, which is non-obstruction, is separate.'

M.III.iii.43 (III.231)

different

*lattva . . . . prthageva*

Decisive idea of all that is true and the conclusive understanding of all *Vedas* are both different from the direct perception of Brahman.

पृथक्प्रतिपत्तिस्थित्यनर्ह *prthakpratipattisthityanarha*—entities which are incapable of existing in a condition in which they may be separately perceived.

R.I.i.1 (ii) (L64)

पृथक्सिद्ध *prthaksiddha*—that which is capable of being realised separately

R.I.i.13 (I.223)

पृथक्स्थिति *prthaksthiti*—separate existence

R.I.i.1 (I.121)

*prthak . . . . daṇḍādayaḥ*

Staff and similar things are capable of being apprehended in separation from other things.

पृथगुपदेशात् *prthagupadeśāt*—on account of being taught separately.

Ś.II.iv.9 (505)

*vāyoḥ . . . . (506)*

*Prāṇa* is spoken of separately from air in, '*Prāṇa* indeed ...' etc. (*Ch.III.xviii.4*). Similarly *Prāṇa* is spoken of separately from the activities of the organ.

R.II.iv.8 (II.394)

*prthak . . . . iti (II.395)*

Because the main vital breath is taught to be

different in the passage, 'From Him are produced the *prāṇa*, the mind and all senses, the spatial ether and the element of air'.

**M.II.iv.10 (II.233)**

*sa . . . . . upadeśū*

For the text, 'He created..,' etc. declares the origin of the chief breath separately from that of the Element Air.

**पृथग्वर्त्तन् *prthagvartman***—one of the names of the objects of worship.

**R.I.ii.26 (I.342)**

*vāyuh . . . . . prthagvartmā (S.S. 342)*

*prthagvartman* is *Vāyu* which has many different kinds of motion.

*prānaḥ vāyuh. I.ii.33 (I.350)*

The breath of this meditating sun is *prthagvartman*. The meaning is that it is the air.

**पृषोदरादिवत् *prṣodarādivat***—like *prṣodara* etc.

**R.I.i.17 (I.231)**

*prṣodarādivat . . . . .*

The word *vipaścit* is derived after eliding the syllable *ya* forming a part of the word *paśyat*, because the word *vipaścit* belongs to the group of words beginning with *prṣodara* etc. (*Pā.Sū. Vi.3.109*).

**प्रकरण *prakarana***—context

**M.I.iii.24 (I.286)**

*śruti . . . . . iti*

It is said in the *Śkānda*, 'Śruti, characteristic marks, parallel passages, the sentence, and the context are important according to their precedence. This is the principle to be observed in deciding the meaning of the Vedic passage'.

*eka . . . . . prakaraṇam (J.287)*

***Prakarana***—means many passages which denote a single object of knowledge.

*prakaraṇasya . . . . . avamatu (J.287)*

Since *prakarana* imports more than one meaning and because it leads to infer the exact meaning, it is weaker than *vākya*.

**प्रकरणभेदात् *prakaranaabhedāt***—on account of difference in subject matter.

**Ś.III.III.7 (625)**

*prakarana . . . . .*

The reasonable position here is that meditations are different because of difference in the way the two meditations are started with the subject introduced is the meditation on 'Om', a letter forming a part of the *udgītha*. In the *Bṛhadāraṇyaka*, *udgītha* as a whole is presented. The manner of presentation is different in the *Bṛhadāraṇyaka*.

**R.III.iii.7 (II.466)**

The *Chandogas* read in their scriptures that the worship relates to the syllable 'Om' which is a component part of the *udgītha*.

But according to the *Vājins*, in their scriptures the worship relates to the whole of *udgītha*.

**M.III.iii.8 (III.168)**

owing to a difference in the subject.

**प्रकरणाच्च *prakaranaṅcca***—and also from the context

**Ś.I.II.10 (106)**

*ya . . . . . nyāyāyam*

For the topic starting with, 'The enlightened....,' etc. (*Ka.I.ii.18*) is of the Supreme Self. And it is proper that the entity constituting the subject of the context should be accepted as the eater.

**R.I.ii.10 (I.301)**

*prakaraṇam . . . . .*

The context relates only to the Highest Brahman. It opens the subject matter thus, 'Knowing Him,...,' etc.

**M.I.ii.10 (I.178)**

*ap . . . . . iti*

For the topic under discussion in the passage is Lord Viṣṇu engaged in the creation of water and Brahmā, called Saṁvatsara. The *Brahmavaivarta Purāṇa* states, 'Before creation...,' etc.

प्रकरणात् *prakaraṇāt*—on account of the context.

**Ś.I.iii.6 (150)**

*prakaraṇam . . . . .*

Because this is a context of the Supreme Self. For it is only by knowing the Supreme Self, that is the Self of all, everything becomes known.

**R.I.iii.5 (II.5)**

*prakaraṇam . . . . .*

It has been already shown that the Highest Brahman constitutes the context under reference. Here we have removed all suspicion to the topic.

**M.I.iii.6 (I.241)**

*dve . . . . . prakaraṇam*

For, the passage has for its subject the Supreme Lord whose knowledge is to be acquired by higher study spoken of in the passage beginning with, 'There are...,' etc.

प्रकरणात् *prakaraṇāt*—on the strength of the context.

**Ś.III.III.45 (691)**

*pūrvasya . . . . .*

These fires are read of in the context of the actual earlier fire associated with rites.

**R.III.iii.44 (II.518)**

In the passage, 'Non-existence...,' etc. (Ś.B.VI.1.1.) the fire on the brick altar is introduced as the

subject matter. That fire is in close proximity to the sacrificial ritual—the fires built up by the mind etc. which are comprised in that context.

**M.III.iii.46 (III.239)**

in the context in the matter of grace.

*samagra . . . . .*

If the latter preceptor is capable of conferring on the pupil the full grace.

प्रकरणात् ( आत्मा ) *prakaraṇāt (ātmā)*—Because of the context, the light is the self.

**Ś.IV.iv.3 (849)**

*yataḥ . . . . . grahīṭum*

From the context it is obvious that the self itself is presented here by the word 'light'. As the topic of the Supreme Self is made the starting point in the sentence, 'The self...,' etc. (*Ch. VIII.vii.1*) it is not possible to jump to the physical light all of a sudden.

**R.IV.iv.3 (II.634)**

*idam . . . . . pratipāditam*

That this context relates to the individual self has been already established under the aphorism, 'If it be said...,' etc. (*B.S.I.iii.18*).

**M.IV.iv.3 (IV.95)**

because of the subject matter

*tatprakaraṇatvāt . . . . .*

The Supreme Brahman is the subject matter of the passage. The *Brahmāṇḍapurāṇa* states, 'The terms', 'The Highest Light,' 'The Supreme Brahman' 'The Supreme Self' everywhere declare only Hari'.

प्रकरणात् *prakaraṇāt*—from the context

**Ś.IV.iv.17 (858)**

*tasya . . . . . nibandhanatvācca*

God forms the subject-matter of the topic, the

others being far from being considered there. For the Supreme Lord alone has competence for activities concerning the creation etc. of the universe, in as much as the fact of the creation is taught in connection with Him alone, and the word 'eternal' is attributed to Him.

#### R.IV.iv.17 (II.649)

*nihhila . . . . . iti (II.650)*

Indeed the control of the whole universe is declared in the scripture as existing only with reference to the Supreme Brahman in the following passage, 'From whom...', etc. (*Tai.III.1.1.*).

#### ML.IV.iv.18 (IV.114)

*jīva prakaraṇāt . . . . .*

because the individual soul forms the subject matter of the passage. In the *Varāha* it is said, 'There arises...', etc.

प्रकार *prakāra*—mode

#### R.I.i.13 (I.222)

*prakāro hi . . . . . amśaḥ*

Indeed what is meant by a mode is that aspect, which is made out to be of a particular nature, and which is in relation to the thing that is denoted, when it is said 'That thing is of this nature'.

#### R.I.iv.23 (II.164)

mode (of Brahman) viz., the world.

प्रकारता *prakāratā*—being the mode

#### R.I.i.1 (ii) (I.69)

*ataḥ . . . . . prayogaḥ*

All the intelligent and the non-intelligent things possess the character of being entities solely because they are the modes of the Highest Brahman.

प्रकारप्रकारिन् *prakāraprakārin*—mode and the possessor of the mode.

#### R.I.i.1 (ii) (I.79)

*cidacit . . . . .*

*Cit* (individual soul) and *acit* (matter) are the modes of Brahman. Brahman is the possessor of those modes.

प्रकाश *prakāśa*—luminosity.

#### R.I.i.12 (I.189)

*prakāśa . . . . . viśeṣaḥ*

Luminosity or intelligence is indeed known to be that particular thing which is capable of making itself and other things fit to be realised (by the mind).

#### R.II.i.15 (II.247)

*prakāśaḥ . . . . . dṛṣyate*

Luminosity, indeed, is seen to be of the nature of the realisation of the pragmatic fitness of a certain particular thing to a particular person.

प्रकाशतिरोधान *prakāśatirodhāna*—concealment of luminosity

#### R.I.i.1 (ii) (I.3)

*prakāśa . . . . . vā*

The concealment of luminosity means either the obstruction of the origination of luminosity, or the destruction of the existing luminosity itself.

प्रकाशत्व *prakāśatva*—luminosity

#### R.I.i.2 (I.118)

*prakāśatvam . . . . .*

Luminosity is a characteristic which distinguishes the possessor thereof from what is non-intelligence and it has the nature of what makes itself and other things fit to be realised.

प्रकाशवच्च *prakāśavacca*—and like light.

#### Ś.III.ii.15 (585)

*yathā . . . . . pratipadyate*

Though the light of the sun or moon spreads over the whole space, still when it comes in contact with adjuncts like fingers etc. it seems to assume the forms, straight or bent, as those adjuncts may have; similarly Brahman, too, seems to have, the forms of earth etc. when in contact with those beings.

**R.III.ii.15 (II.438)**

just in the same way as Brahman consisting of light.

*yathā . . . . . brahma*

Just as the Brahman is admitted to have the essential nature of luminousness, because of the passages such as 'Existence, Infinity' so also Brahman possesses the two-fold characteristics; for the texts declaring auspicious qualities such as willing the truth etc. and declaring also It is being free from all that is evil like ignorance etc. cannot be meaningless.

**M.III.ii.15 (III.108)**

*yadā . . . . . vyavahārah*

Even when there is the light of the eye and other things we speak of the absence of light and the whole house as being covered with darkness in contradistinction to the great light of the sun.

**प्रकाशश्च *prakāśaśca*—and the effulgent one (self)**

**Ś.III.ii.25 (602)**

**R.III.ii.24 (II.442)**

direct perception (of the Brahman)

*brahmasvarūpa . . . . .*

To Vāmadeva and others, there is the realisation of luminousness (or knowledge) bliss etc. which constitute the essential nature of the Brahman.

**M.III.ii.27 (III.130)**

and there is revelation

*viśaya . . . . . bhavati*

Of Him who is the object of enquiry and devotion direct revelation too results.

**प्रकाशादिवत् *prakāśādivat*—like light etc.**

**Ś.II.iii.46 (481)**

*prakāśaḥ . . . . . pratipadyate (482)*

As the light of the sun or moon spreads over the whole sky and yet when it comes in contact with conditioning factor like a finger etc., it seems to become straight or bent like them as these things become so, but not so in reality.

**R.II.iii.45 (II.382)**

*tu . . . . . tadvat*

The word 'tu' sets aside the objection raised. The individual self is a part of the Supreme Self—just as light which has the nature of luminosity is a part of the shining fire, sun, etc. as the generic characteristics of the ox, or horse and the white or black colour of things so coloured are attributes and hence part of the things in which those attributes inhere or just as the body of god, man etc., is a part of the embodied.

**M.II.iii.46 (II.202)**

Like the (superior deities presiding over) great fire etc.

Just as the idea of the part cannot be the same with regard to both the great fire at the end of the world (which is but a part of fire) and the fire-fly which is considered to be a part of fire.

*teja . . . . . bhāvati (J.203)*

The presiding deity of fire is not different from the great fire whereas the fire-fly is different from the presiding deity of fire.

**प्रकाशादिवत् *prakāśādivat*—as in the case with light etc.**

**Ś.III.ii.25 (602)**



yathā . . . .

As light, space, the sun etc. appear to be diversified in relation to the activity taking place in such limiting adjuncts as a finger, a pail of water, etc. and yet they do not give up their natural unity.

R.III.ii.24 (II.442)

*prakāśādivat . . . . svarūpavat*

It is made out that to be associated with the world consisting of corporeal and incorporeal forms is also not different from an attribute of the Brahman, like the essential nature consisting of knowledge and bliss.

M.III.ii.25 (III.128)

*agnyādivat . . . . abhāvāt*

There are no difference of forms as gross and subtle in Brahman, whereas light, fire etc. have differences of forms like gross and subtle.

प्रकाशादिवत् *prakāśādivat*—as in the case of light etc.

Ś.III.ii.34 (609)

*prakāśādivat . . . .*

Just as a single light, be it of the Sun or the Moon, undergoes diversity owing to contact with conditioning factors, but it is said to become united with the source when the conditioning factors are removed and the same light is said to be different owing to the difference in the conditioning factors, so also is the case here.

R.III.ii.33 (II.453)

yathā . . . . arthah

Just as the all-pervading light, the ether of space etc. through the distinction of places like windows, pots etc. are regarded in the mind as limited.

M.III.ii.35 (III.141)

*pratibimba . . . . api*

Just as there is a difference of character in the images or reflections of the Sun.

प्रकाशाश्रयवद्वा तेजस्त्वात् *prakāśāśrayavadvā teja-  
stvāt*—like light and its source being effulgent.

Ś.III.ii.28 (604)

yathā . . . .

Just as the sunlight and its substratum the Sun are not entirely different, both being equally effulgent and yet they are thought of as different.

R.III.ii.27 (II.444)

atah . . . . arthah

The word 'vā' is intended to set aside the above view. Just as there is oneness between light and its source, although they are distinct from each other, because they belong to the same genes, in the same manner the non-intelligent world is of the form of the Brahman.

M.III.ii.29 (III.135)

yathā . . . . drṣṭāntaḥ

Or the illustration may be taken thus—just as the Sun is both light and its substratum, so is Brahman.

प्रकृतत्वात् *prakṛtadvāt*—that being the topic under discussion.

Ś.III.1.17 (548)

*prakṛtadvāt (549)*

In the text, 'Then there...', etc. (*Ch.V.x.8*), the expression 'these two paths' stands for 'the paths of knowledge and work', for that is the topic under discussion, for knowledge and action are discussed here as the means for the attainment of the path of the gods and the manes.

R.III.i.17 (II.417)

*prakṛtadvāt . . . .*

Indeed, knowledge is the subject-matter introduced as regards the path of the gods, and meritorious works as regards the path of the manes.

M.III.i.18 (III.44)

the path of knowledge and action.

**प्रकृतपरामर्श** *prakṛtāparāmarśa*—reference to a subject already being discussed.

Ś.I.ii.1 (97)

**प्रकृतहान** *prakṛtahāna*—fault of abandoning the topic under discussion.

Ś.I.i.15 (55)

**प्रकृताकर्षण** *prakṛtākharṣaṇa*—reference to the subject-matter of the context.

Ś.III.iii.38 (678)

**प्रकृति** *Prakṛti*—Primordial Matter

Ś.II.i.14 (315)

*sarvajñasya . . . . . abhilāpyete*

Name and form which constitute the seeds of the entire expanse of phenomenal existence, and which are conjured up by ignorance, are, as it were, non-different from the omniscient Lord, and they are non-determinable either as real or unreal, and are mentioned in the *Vedas* and the *smṛtis* as the power called *māyā*, of omniscient God or as *Prakṛti* (Primordial Nature).

R.II.ii.1 (II.277)

*mūla . . . . .*

*Prakṛti* is constituted by the three substances called *satva*, *rajas* and *tamās*. It is one, itself non-sentient but subserving the enjoyment and final release of the many sentient beings, eternal, all-pervading, ever active, not the effect of anything but the one general cause. There are seven principles which are the effects of *Prakṛti* and the causal substances of everything else. They are *mahat*, *ahankāra*, the subtle matter (*tanmātra*) of sound, touch, colour, taste and smell (according to the *Sāṅkhya*).

M.III.iii.40 (III.226)

1) *surva . . . . . iti*

'That of which all the world is the abode, which

pervades all time, on whose will everything depends, which knows everything, which is never subject to bondage, but subjects everything to the bondage of life—that is *Prakṛti* the unmodified.

M.I.iv.25 (I.389)

2) the Supreme Lord's will

*māyām . . . . . iti*

The *Svetāśvatara* text states, 'Let him know the Lord's will to be *Prakṛti* and the Supreme Lord to be the master of the Will'. 'Oh, Eternal One, Thy will is variously designated as *Mahāmāyā*, *avidyā*, *niyati* (decree), *mohinī*, *Prakṛti*...' etc.

3) M.I.iv.27 (I.391)

the Supreme Lord

*prakharṣeṇa . . . . . abhidhiyate*

The Lord is *Prakṛti* as may be seen from the etymology, 'He works eminently.' According to the *Bhāllaveya śruti*, 'Now indeed the Lord enters into *Prakṛti* and makes Himself many; hence He is *Prakṛti*'.

The *Nāradiya Purāṇa* states, 'The Supreme Lord Govinda though He undergoes no change, only having entered into *Prakṛti*, the changeable, is spoken of as *Prakṛti*'.

M.I.iv.28 (I.303)

*avyavadhānena . . . . . Prakṛtitvaṁ*

The state of being *Prakṛti* consists in being the immediate means of bringing forth.

**प्रकृतिविकृति** *Prakṛtivyikṛti*—main and subsidiary.

Ś.III.iii.5 (624)

R.I.iv.11 (II.122)

both evolvers and the evolved.

The principles beginning with *mahat*. They are seven: *mahat*, *ahankāra*, and the five *tanmātras*.

**प्रकृतिश्च** *prakṛtiśca*—also the material cause.

## Ś.I.iv.23 (268)

*prakṛieḥ . . . . . eva* (270)

Brahman has to be admitted as the material cause as well as the efficient cause. It is not merely the efficient cause.

*yataḥ . . . . . druṣṭavyā* (271)

The word 'yataḥ' (that from which) occurring in 'That from which these things emerge', (*Tai.III.i*) is to be understood as to pointing to the material constituting the basic substance, in accordance with the special rule of grammar, 'The basic substance of anything that is being born is used in the Ablative Case.' (*Pā.Sū. I.IV.30*).

## R.I.iv.23 (II.159)

*Prakṛtiśca . . . . . ityarthah*

Brahman is also *Prakṛti*, that is also the material cause. The meaning is that the Brahman is not merely the efficient cause; the material cause also is the Brahman Himself.

*sadeva . . . . . ca* (II.162)

From the passage, 'Existence alone, this was in the beginning one only (without a second)' (*Ch.Vi.2.1*), oneness between the efficient and material cause is ascertained to exist before the creation of the world; and also from the expression 'without a second' another presiding deity than the Brahman is denied to exist in relation to the world.

## M.I.iv.24(I.383)

also called *Prakṛti**hanta . . . . . iti*

The Supreme Lord is also denoted by the word *Prakṛti*.

प्रकृतैतावत्त्वं प्रतिषेधति *prakṛtāitāvattvaṁ pratīṣedhati*—The limitation that is under discussion is denied.

## Ś.III.ii.22 (596)

*prakṛta . . . . .* (598)

The *Upaniṣad* certainly denies the limitation that is being dealt with. The word 'iti' denies only that which is the topic under consideration, viz. the forms of Brahman characterized as gross and subtle; which are definable as 'this much', that is to say, which are limited.

## R.III.ii.21 (II.440)

*ukta . . . . . arthah*

Brahman is not merely what is qualified by the modes as stated above in the context; the Brahman has been introduced as being so much as is qualified by the above mentioned modes; that His being so much only is referred to by the word 'so'.

## M.III.ii.22 (III.122)

*yataḥ . . . . .* (J.123)

The *Śruti*, 'Not by....' etc. prohibits the idea that the Lord is merely an agent...etc., which is contextual and speaks of the quality of protection also.

प्रक्रम *prakrama*—introduction

## Ś.III.iii.7 (626)

प्रकान्त *prakrānta*—the topic which was begun.

## R.I.i.1 (ii) (I.49)

प्रजापतिव्रत *prajāpativrata*—the vow of Prajāpati

## Ś.I.i.4 (30)

In the case of the vow of Prajāpati the meaning of the negative is not mere withdrawal from activity; for in the text, the prohibitions are preceded by a positive injunction for undertaking a vow.

प्रज्ञात्मत्व *prajñātmatva*—identity with consciousness

## Ś.Li.31 (88)

*prajñātmatva . . . . . upapannam*

Identity with consciousness is justifiable in the case of the individual self on the ground of its intelligence.

प्रज्ञात्मा *prajñātmā*—consciousness.

Ś.I.i.28 (82)

*prajñātmatvam . . . . . sambhavati (83)*

The fact of *Prāṇa* being one with consciousness becomes proper only if Brahman is the meaning, for, the insentient vital force cannot be one with consciousness.

*prāṇo . . . . . śaktitvāt (V.M.151)*

(Indra said to Pratardana) 'I am *prāṇa* the self of the nature of knowledge'. Thus he used the term '*prāṇa*' in relation to the self. That Indra calls himself the self of the nature of knowledge is justifiable because the celestials possess unobstructed knowledge and power.'

*jīvaśtu prajñātmā (V.M.152)*

And the self is of the nature of knowledge.

प्रज्ञानरपृथक्त्ववत् *prajñāntaraprthaktvavat*—even as other meditations have their separateness.

Ś.II.iii.50 (695)

*prajñāntara . . . . . iti (696)*

Other meditations, for instance, the 'meditation of *Sāṇḍilya*', which being linked up with their respective related objects, are certainly different from rites and are also separate from other meditations; similar is the case here.

R.II.iii.48 (II.52)

*prajñāntaru . . . . . ayamapi*

For instance, another *vidyā*, such as the *dahara-vidyā* etc. is known through self-sufficient scriptural texts etc. to be different from the sacrifice of action; the case here also is similar.

M.III.iii.52 (III.251)

according to the difference in meditations.

प्रतिज्ञा *pratijñā*—proposition

Ś.I.iv.23 (268)

*pratijñā . . . . . iti*

The proposition is, 'Now then, did you ask about that instruction by which the unheard becomes heard, the unthought becomes thought, and the unknown becomes known?' (*Ch. VI.i.2*).

R.I.iv.23 (II.161)

*pratijñā tāvat . . . . .*

The proposition deals with the knowledge of all things through the knowledge of a certain one thing, as stated in the passage, 'Did you....,' etc. (*Ch. VI.i.3*)

M.I.iv.24 (I.386)

*hanta . . . . .*

'Verily this person alone all the names declare, just as so do all names enter and declare the Perfect Being'. This is the *pratijñā*.

प्रतिज्ञा-अहानि *pratijñā-ahāni*—the non-abandonment of the promissory statement.

Ś.II.iii.6 (427)

*yena . . . . . syāt*

In all the *Upaniṣads* there are declarations like, 'By knowing which all this becomes known' (*Mu.I.i.2*). That declaration can remain unaffected only if all things are non-different from the Brahman.

R.II.iii.5 (II.342)

*yena . . . . . kāryatvena*

In the passage, 'That by which ....,' etc. in (*Ch. VI.i.2-3*) the proposition is given that through the knowledge of the Brahman, the knowledge of all other things is produced. This declaration is not

abandoned; that is, it is adhered to, only if the Ether also is an effect of Brahman.

प्रतिज्ञानात् *pratijñānāt*—that being the declaration

Ś.IV.iv.2 (848)

*tathā . . . . .*

In the text, 'I shall..., etc. (*Ch. VIII. ix. 3*) the promise is made of explaining the self, free from the defects of the three states and then it is stated, 'The being that is really without any body is not touched by likes and dislikes' (*Ch. VIII. xii. 3*).

R.IV.iv.2 (II.633)

on account of the topic

*sa . . . . . pratijñāta*

It is that removal which is enunciated as the topic to be expounded.

M.IV.iv.2 (IV.93)

on account of declaration.

*aharahah . . . . . pratijñānāt*

In the *Bṛhat śruti* it is declared, 'Day after day, during sleep, he enters into and reaches the Lord; but he finds no pleasure, no rejoicing, no enjoyment of desired things, for he is then in the state of bondage; but when he is released and enters into Brahman, he has pleasure and rejoicing, and enjoys all that is desired.'

प्रतिज्ञानुपरोधाच्च *pratijñānuparodhācca*—in order that the declaration may not be contradicted.

M.II.iv.3 (II.219)

*sa . . . . . iti*

The declaration is, 'He created all this' (The breaths are created by the Supreme Lord).

प्रतिज्ञाविरोध *pratijñāvirodha*—contradiction to the Promise

Ś.I.1.8 (45)

*karma . . . . . pratijñātām*

The promise is that everything becomes known on knowing the cause.

प्रतिज्ञाविरोधात् *pratijñāvirodhāt*—on account of the contradiction of the proposition.

R.I.1.9 (I.182)

*pradhāna . . . . . bhavati*

If the *Pradhāna* were taken to be the cause of the world, there would also be the contradiction of the proposition. Now on the principle of the non-difference of cause and effect, the proposition can only be fulfilled in that way that through the knowledge of the 'sat' which is the cause, there is known the entire world, whether sentient or non-sentient, which constitutes the effect. But if *Pradhāna* were the cause, the aggregate of sentient beings could not be known through it—for sentient beings are not the effect of a non-sentient principle; and there would thus arise a contradiction.

प्रतिज्ञासिद्धेः लिङ्गं *pratijñāsiddeḥ liṅgam*—an indication of the fulfilment of the declaration.

Ś.I.iv.20 (262)

*asti . . . . . samkīrtanam* (263)

A solemn declaration is made in the text under discussion that all this becomes known when the self is known (*Bṛ.IV.v. 7*) as also, '... and all these are the self' (*Bṛ.IV.v. 7*). The mention of the self, called up by the suggestive word love, as an entity to be realized, is a sign indicating the fulfilment of that declaration.

*tasya . . . . . iti* (*I.iv.22*) (265)

Āśmarathya is of the opinion that the statement made about 'coming out of the great Reality from the great elements in the form of the individual soul' is a sign indicative of the fulfilment of the declaration, for the knowledge of one thing can lead to the knowledge of all if there is identity among them.

**R.I.iv.20 (II.148)***eka . . . . . abhidhānam*

This is the characteristic means of the proof of the proposition that the knowledge of all other things results through the knowledge of a certain one thing—namely, that through the word denoting the individual self, the Supreme Self is denoted.

**M.I.iv.21 (I.383)***nānyaḥ . . . . . siddheḥ*

In order that the promissory statement in the *Taittirīya Āraṇyaka* 'there is no way leading unto the Lord other (than knowledge),' becomes meaningful.

प्रतिज्ञाहानिः *pratijñāhāniḥ*—the promissory statement would fail.

**M.II.iii.6 (II.125)***brahmaṇa . . . . . hāniḥ*

If what is different from Brahman be held to be absolutely eternal (not originated), then the promissory statements such as, 'He created...', etc. would be contradicted.

प्रतिज्ञोपरोधः *pratijñoparodhaḥ*—there results contradiction to the admitted principle.

**Ś.II.ii.21 (386)***atha . . . . . hiyeta*

If the Buddhists assert that the effect arises even in the absence of the cause, their own assertion will be nullified, that is to say, their proposition that the perception of colour etc. and happiness etc. (*citta* and *caitta*) arises as a result of acquiring the four kinds of causes (objects, senses, accessories and past tendency) will be negated.

*tataḥ . . . . . uparuddhyeta*

The cause and effect will become simultaneous. Even then the assertion of Buddhists will be contradicted; their declaration that all entities are

momentary will stand discredited.

**R.II.ii.20 (II.298)***pratijñā ca . . . . . pratijñā*

Your proposition will also suffer contradiction. Your proposition runs thus, 'The dominant, the auxiliary, the supporting and immediate causes are the four causes that lead to the production of knowledge'.

**M.II.ii.21 (II.93)***kāraṇe . . . . . hāniḥ*

Contradiction to one of the fundamental principles of the *Kṣāṇikavāda* that when the cause has ceased to exist, the effect is produced.

प्रतिपत्तिभेद *pratipattibheda*—doctrinal difference.

**Ś.II.ii.19 (381)**

प्रतिपत्ति विधि *pratipatti vidhi*—injunction of contemplation.

**Ś.I.i.4 (17)**

प्रतिपत्तुभेद *pratipattibheda*—difference of cognising subject.

**R.III.iii.2 (II.462)**

प्रतिपादनप्रक्रिया *pratipādanaprakriyā*—process of propounding

**Ś.III.ii.22 (598)**

प्रतिप्रयोग *pratiprayoga*—counter-syllogism.

**R.II.i.15 (II.244)**

प्रतिप्रसव *pratiprasava*—rule of counter-exception.

**R.I.i.1 (I.16)***'kṛt . . . . . sūbbhāvāt.'*

'The Genitive with a *kṛt* following, is to be compounded.' (Pā.Sū II.2.9) [e.g.].

प्रतिभास *pratibhāsa*—unreal appearance.

R.II.i.15 (II.248)

प्रतियोगिन् *pratiyogin*—counter-correlative

Ś.I.i.19 (60)

R.I.i.1 (I.123)

प्रतिवेदं *prativēdam*—they are to be adopted in all the branches of the *Vedas*.

Ś.III.iii.55 (702)

*api . . . . . anuvartentun* (703)

The meditations connected with the accessories should extend to all the branches of the *Vedas*.

R.III.iii.53 (II.524)

*api . . . . . avabaddhāh* (II.525)

The meditations connected with the subsidiaries like *udgitha* are connected with every *Veda*, that is, they are connected with all the branches. The word 'hi' denotes a reason here. 'Because through the scripture itself these meditations are connected merely with the subsidiaries of rituals like the *udgitha*' etc.

M.III.iii.57 (III.261)

प्रतिषेधमात्रत्वात् *pratiṣedhamātratvāt*—being a mere negation

Ś.II.i.7 (297)

*pratiṣedha . . . . . śaknoti*

For, yours is a denial without any object to deny. This denial cannot amount to a rejection of the existence of the effect before creation.

R.II.i.7 (II.218)

*kārya . . . . .*

In the previous aphorism (*B.S.II.i.6*), what was intended was merely the rejection of an invariable rule of similarity between cause and effect and not

the effect as a substance being distinct from the cause.

M.II.i.8 (II.17)

*pratiṣedha . . . . . yuktam*

*Asat* or non-existence cannot be the cause of the world, because, it is the negation (of all existence).

प्रतिषेधाच्च *pratiṣedhācca*—and on account of the denial.

Ś.III.ii.30 (604)

*itāśca . . . . .*

The scripture denies the existence of any other conscious entity apart from the Supreme Self, in texts like, 'There is...', etc. (*Br. III.vii.23*)

R.III.ii.29 (II.444)

*sa . . . . . ityarthah*

In the following and similar passages, 'This person...', etc. (*Br. IV. 4.25*), the properties of the non-intelligent thing are negated in relation to Brahman.

M.III.ii.31 (III.137)

*ekam . . . . . bhedasya*

Difference between Brahman and His bliss etc. is denied by *śrutis* such as the following, 'Brahman is but...', etc.

प्रतिषेधात् *pratiṣedhāt*—because of the denial

Ś.IV.ii.12 (808)

*ūtyantike . . . . . iti*

It is admitted that in the absolute immortality there is an absence of any course to be followed and any departure from the body. Still lest there be any apprehension of departure owing to some reason or other, that is denied through the text, 'But the man...', etc. (*Br. IV.iv.6*)

R.IV.ii.12 (II.600)

From the texts, the departure of the soul from the body at the time of death is negated in the case of the man of *vidyā*.

**M.IV.ii.12 (IV.55)**

*asama . . . . . iti cet*

From the following text, 'This perfect,' etc. it may appear that the said equality of *Prakṛti* is prohibited to be accepted.

**प्रतिसंख्यानिरोध** *pratisaṅkhyānirōdha*—artificial annihilation.

**Ś.II.ii.22 (386)**

*buddhi . . . . . bhāsyate (387)*

The annihilation of a thing brought about deliberately is technically called the *pratisaṅkhyānirōdha*.

**R.II.ii.21 (II.298)**

*kṣaṇikatva . . . . . ityarthah*

That kind of destruction, one of gross kind, which consists in the termination of a series of similar momentary existences and is capable of being perceived as immediately resulting from agencies such as the blow of a hammer (breaking a jar etc) is called *pratisaṅkhyā* destruction.

**M.II.ii.22 (II.95)**

**प्रतिसंधान** *pratisaṁdhāna*—recognition

**Ś.II.ii.25 (390)**

**R.I.i.1 (I.146)**—Cognition leading to recognition

*prati . . . . . mātram*

The cognition which leads to recognition, as for instance (when one feels), 'I myself experienced this formerly also'—that establishes the experiencing subject to continue unchanged in the antecedent and subsequent intervals of time but does not prove pure unconditioned experience.

**प्रतिसर्ग** *pratisarga*—*pralaya* state

**R.II.ii.3 (II.281)**

that which is different from the state of creation.

**प्रतिष्ठा** *pratiṣṭhā*—one of the names of the objects of worship.

**R.I.ii.26 (I.342)**

*pratiṣṭhā* is that which serves as a support.

**प्रतिहार** *pratihāra*—portions of the *Sāmu* song

**Ś.I.i.23 (71)**

**प्रतीकदृष्टि** *pratīkadṛṣṭi*—symbol having an idea superimposed on it.

**Ś.IV.i.3 (773)**

**प्रतीकालम्बन** *pratīkālabhana*—one who is fit to see Brahman only within the symbol

**M.IV.iii.15 (IV.87)**

*pratīkaṁ . . . . . te*

The body is called the symbol and those who obtain sight of Brahman only within it but at no time of the pervading Brahman, are called *Pratīkālabhanas*.

**प्रतीकोपासन** *pratīkopāsana*—meditation on symbol

**R.IV.i.4 (II.576)**

*pratīka . . . . . anusandhānam*

By meditation on symbol, we understand a meditation in which something that is not Brahman is viewed under the aspect of Brahman.

**प्रतीतिविरोध** *pratītivirodha*—contradiction between the perceptions.

**R.I.i.13 (I.211)**

belonging to different times.



प्रतीयमान *pratiyamana*—that which is apprehended.

R.I.i.1 (ii) (I.25)

*pratiyamāna . . . . . viśayaḥ*

That only which is actually apprehended, can be the object of apprehension, error and sublation.

प्रत्यक्ष *pratyakṣa*—perception

Ś.I.iii.32 (203)

R.I.i.L (I.126)

*ataḥ . . . . . pratyakṣam*

Perception has for its object only such things as are qualified by differentiation which is constituted by the configurations of things and has for its basis their generic and other properties.

R.I.i.3 (I.120)

*taddhi . . . . .*

Perception is of two kinds—that which is born of the senses and that which is born of *yoga* (or introspective realisation through mental concentration). The perception which is born of the senses is of two kinds, namely, outside-born (external) and inside-born (internal).

M.II.i.18 (II.36)

*adhamam . . . . .*

Perception is the authority of the lowest order.

प्रत्यक्षानुमानाभ्यां *pratyakṣānumānābhyām*—proved by direct revelation and inference.

Ś.I.iii.28 (189)

*pratyakṣam . . . . .*

By direct revelation is meant the *Vedas*, since they do not depend on any other means of knowledge for their validity. By inference is meant the *smṛti*, for it depends on other sources for its validity. Both of them show that creation was preceded by

words, as in the Vedic text 'Brahman created....' etc. (*R.V.IX.62*). The *smṛti* text, 'In the....' etc. (*Manu. I.21*)

R.I.iii.27 (II.61)

from Perception and Inference.

*Śruti . . . . .*

By means of the *śruti* and *smṛti*. The *śruti* states, 'Prajāpati by means....' etc. and 'He pronounced....' etc.

The meaning is, that after the pronunciation of every directly significant word, he recalled to his mind the configuration corresponding to the meaning of such particular word, and created various things as associated with their own respective configurations of generic attributes.

The *smṛti* also says, 'The divine....' etc. Accordingly although the gods and other such beings are admitted to possess bodies, it will not follow therefrom that the Vedic words are meaningless and that the *Veda* has a beginning in time.

M.I.iii.28 (I.301)

by direct Perception and Inference.

*sūrya . . . . . pratyakṣatvāt ca*

From the texts, 'The maker....' etc., and 'Just as....' etc. the gods do succeed one another. This is a matter of direct perception of the great sages. Other people also infer that there will be gods in future as there are now, and as there were in the past.

*alīta . . . . . sattvāt (I.305)*

In the case of great people who know past and future there is the possibility of direct perception regarding the origin of gods and certain restrictions in their capacities which are in tune with the scriptural revelations.

प्रत्यक्षानुमाने चैवं दर्शयतः *pratyakṣānumāne caivaivaṁ darśayataḥ*—*Upaniṣads* and *smṛti* show thus.

Ś.IV.iv.20 (860)

*darśayataḥ . . . . .*

The Upaniṣadic and *smṛti* texts also show that the Supreme Light is transcendental, in such passages as, 'There the...', etc. (*Ka.II.ii.15*)

R.IV.iv.20 (II.651)

*nikhila . . . . . ityādi*

Both the *śruti* and *smṛti* show that the activity which relates to the world and which is of the nature of control of all the worlds is peculiar to the Supreme Person. *Vide*. 'Through fear...', etc. (*Tai.II.8.1*).

M.IV.iv.21 (IV.119)

Perception and Inference show thus.

*vidvat . . . . . ca*

There is the authority of direct perception of the wise and of inference by others as to the absence of causes that could change the bliss of the released.

प्रत्यगर्थ *pratyagartha*—inner entity

R.I.i.1 (ii) (I.13)

inner subject (the self)

प्रत्यगात्मा *pratyagātmā*—inner self (the individual self)

Ś.I.i.1 (2)

R.I.i.13 (I.191)

प्रत्यभिज्ञान *pratyabhijñāna*—recognition

Ś.I.i.24 (75)

R.I.i.1 (ii) (I.37)

M.II.ii.25 (II.98)

*tadeva . . . . . ca*

'That very thing is this'—so does the recognition arise.

प्रत्यभिसंधि *pratyabhisandhi*—intention to attain.

R.IV.iii.12 (II.623)

प्रत्याख्यान *pratyākhyāna*—denial

Ś.I.i.4 (28)

प्रत्याय्य *pratyāyya*—that which is to be understood

R.I.i.13 (I.207)

प्रत्याहार *pratyāhāra*—complete restraining of the senses from receiving external impressions.

R.I.i.1 (I.222)

*Pratyāhāra* is one of the stages of *yoga*.

प्रत्येकं *pratyekaṁ*—individually

Ś.III.ii.12 (586)

*pratyupādhibhedam . . . . .*

with each difference created by a limiting adjunct

R.III.ii.12 (II.436)

in each case

*yaḥ . . . . . pratiparyāyam*

In passages such as, 'I he who...', etc. (*Bṛ.II.7.3.23*) at every step, the statement about His immortality is given.

M.III.ii.12 (III.102)

*eṣa . . . . . vacanāt*

In the *śrutis*, the Lord declared to be present in various places as *prthivī*, etc., is at each step, shown to be identical with His Supreme essence. The non-difference mutually between the manifestations of the Lord and the non-difference of the various manifestations from the one Lord, is also declared.

प्रत्येकपरिसमाप्ति *pratyekaparisamāpti*—abiding in totality in each part.

Ś.II.1.18 (321)

**प्रथमकम्** *prathamakam*—the first manifestation (of *Vāyu*)

**M.IV.iv.23 (IV.123)**

*tatra . . . . vā (J.124)*

The first form of *Vāyu* is that of Hanūmān with which he carried the message of Rāma to Sītā; He conveyed statements about Rāma constituting the *Mūla-Rāmāyana* to his disciples or that form which carried the command contained in the words of Rāma.

**प्रथमपिण्डग्रहण** *prathamapiṇḍagrahaṇa*—the outline perception of an object seen for the first time.

**R.I.i.1 (I.118)**

*ataḥ . . . . grahaṇam*

Indeterminate perception is the first outline perception.

**प्रथमे अश्रवणात्** *prathame aśravaṇāt*—since it is not heard of in the first instance

**Ś.III.i.5 (532)**

*katham . . . . asti*

Now granted even that this is so, how can it be ascertained that 'water comes to be known as man in the fifth oblation'; for water is not heard of in connection with the first fire.

**R.III.i.5 (II.409)**

*yaduktam . . . . cet*

An objection is raised to the conclusion arrived at under the *sūtra* (III.i.1) on the ground that in the first oblation, described in (Ch.V.4.2.) as being made into the heavenly world, water is not mentioned at all as the thing offered. The text says, 'That altar...', etc. Water therefore is not the thing offered.

**M.III.i.5 (III.13)**

*tasmin . . . . iḥi*

Now, in connection with the first fire, the offering as an oblation of the soul with *śraddhā* is described, but it is not stated that the elements are offered.

**प्रथिमानुपपत्तेः** *prathimānupapattēḥ*—no magnitude will arise from the combination.

**Ś.II.i.29 (338)**

The combination of the second with the first leaves the first alone which has no dimension.

**प्रदानवदेव** *pradānavadeva*—just as in the case of offerings.

**Ś.III.iii.43 (687)**

*pradānavat . . . . (690)*

The approach in meditation must be separate, as in the case of the offerings. Thus it is that in connection with sacrifice called *Triपुरaḍṣinī*, the deities being separate as they are separately enumerated, the offerings also must be separate.

**R.III.iii.42 (II.524)**

*pradānavat . . . . ityarthah*

The meditation should undoubtedly be repeated as is the case with oblations.

The case is analogous to that of the offerings. The text 'He is to...', etc. (*Jai.Sū.II.3.6.2.*) refers to one and the same Indra possessing the qualities of rulership and so on; but as, through connection with several qualities, the aspects of Indra differ, the oblation of the *पुराḍṣa* has to be repeated.

**M.III.iii.44 (III.234)**

only when associated with the instruction

*na . . . . phalasya (J.234)*

Mere 'hearing' etc. of the scripture does not constitute the means of knowledge but only when it is associated with the transmission of a qualified teacher preceded by his grace, because the fruit of anything follows the act of giving by the preceptor.

प्रदीप *pradīpa*—lamp

Ś.II.iii.25 (457)

*nibīḍa . . . . . pradīpaḥ*

A luminous substance in a state of compactness of its particles is the lamp.

प्रदीपवत् आवेशः *pradīpavat āveśaḥ*—animation is like that of a lamp.

Ś.IV.iv.15 (856)

*yathā . . . . . āviśāli*

Just as a single lamp can appear to be many through its power of transformation, so also the man of knowledge, though one, can through his divine power become many and enter into all the bodies to animate them.

R.IV.iv.15 (II.640)

The pervasion is like that of a lamp.

*yathā . . . . . anupapannaḥ*

Just as there is pervasion of other places by a single lamp existing in one place, through its own light, similarly, in the case of the individual self also, which is seated in only one body, through its own light of attributive intelligence the pervasion of all bodies appropriately results.

M.IV.iv.15 (IV.111)

like a lamp

*yātha . . . . . kārṣṇyādi*

Just as the lustrous flame in a lamp consumes only the oil but not the soot.

प्रदेशात् *pradeśāt*—on the basis of different parts.

Ś.II.iii.53 (488)

*vibhūṭve . . . . . (489)*

It may now be argued that though the individual soul is omnipresent, still its contact with the mind, residing in the body, will happen in a particular

part of that soul that is circumscribed by that body; and thus allocation of resolves etc, unseen potential results of works, and happiness and sorrow will be encompassed in relation to that part.

M.II.iii.53 (II.213)

because of the locality

*na . . . . . vaicitryam*

It cannot be said that the difference of places like *svarga* etc, where the souls happen to be, has peculiarities to bring about the diversity in the nature of each reflection (that is the soul).

प्रदेश (भेदात्) *pradeśa (bhedāt)*—owing to the difference of place.

R.II.iii.52 (II.385)

*yadyapi . . . . . cet*

It may, however be said that, no doubt, the essential nature of the Brahman is one only; it is incapable of divisions and is associated with limiting conditions of many kinds. Nevertheless through the distinction (of the unconditioned part) from that part of the Brahman which is associated with limiting conditions the separation (with regard to the experiences of individual selves) becomes undoubtedly established.

प्रद्युम्नव्यूह *pradyumnavyūha*—the Emanation called *Pradyumna*

(one of the four aspects of Lord Vāsudeva)

Ś.II.ii.42 (415)

*pradyumna . . . . . manuḥ*

Mind is called *Pradyumna* (*prima facie* view).

प्रधान *pradhāna*—primordial nature

Ś.I.i.2 (10)

*acetana . . . . . (10)*

insentient

*latra . . . . . āhuḥ (I.i.2 (35)*

According to the Sāṅkhya the insentient *Pradhāna*, comprising its three constituents (*sattva*, *rajas* and *tamas*) is the cause of the universe.

*anekātmaha . . . . . sambhavāt (I.i.2 (36)*

According to Sāṅkhya, modifications are possible for *Pradhāna* which is composite by nature.

*ānūmānikam I.i.18 (57)*

*Pradhāna* which is inferred.

**R.I.i.5 (I.173)**

The *Pradhāna* of the Sāṅkhyas is what is otherwise known as the *Prakṛti*. It is Nature or the self-evolving material substratum of the universe.

**R.II.ii.1 (II.279)**

*guṇa . . . . . kūṛaṇam*

*Pradhāna* which is of the nature of equilibrium among the three qualities—(*sattva*, *rajas* and *tamas*) is the cause which has the same nature with the world.

**M.II.i.23 (II.24)**

*pradhānāt . . . . . matam*

According to the Sāṅkhya school, *pradhāna* is the cause of the universe. 'This (Universe) has originated from the *pradhāna* (matter) and on matter it stands (supported); and into matter it goes (back). Hence nothing else is to be considered the cause.'

**प्रधानस्य *pradhānasya*—of the principal entity.**

**Ś.III.iii.11 (633)**

*ānandādayaḥ . . . . .*

All such characteristics of Brahman as bliss etc. are to be understood as belonging to It in all the contexts. For, that principal entity, Brahman, is equally the substantive everywhere.

**R.III.iii.11 (II.472)**

as belonging to the possessor of the qualities.

*pradhānasya . . . . . brahmaṇaḥ*

'Subject of the qualities', that is the Brahman who is possessed of the qualities.

**M.III.iii.12 (III.173)**

for the sake of the main purpose.

*pradhāna . . . . .*

Towards the accomplishment of liberation, which is the main aim.

**प्रपञ्चप्रविलय *prapañcapravalaya*—sublation of the universe of manifestations.**

**Ś.III.ii.1 (593)**

**प्रबोध *prabodha*—awakening**

**Ś.III.ii.8 (575)**

*yasmāt . . . . . śīṣyate*

Since the self itself is the locus of sleep, therefore for that very reason, it is taught that wakefulness occurs invariably from this self.

**प्रभव *prabhava*—source (of the world)**

**R.I.i.1 (I.210)**

the Supreme Lord.

**प्रभवप्रलयौ *prabhavapralaya*—both creation and dissolution.**

**Ś.I.iv. 25 (272)**

**प्रभा *prabhā*—light**

**Ś.II.iii.25 (457)**

*pravirala . . . . . ili*

A luminous substance in a state of diffusion is light.

**प्रमाणं *pramāṇam*—a means of valid knowledge**

Ś.I.i.4. (26)

*pramāṇam . . . . . viśayaṁ*

A means of valid knowledge has for its content the thing as it exists.

R.I.i.1 (I.136)

M.I.i.3 (I.57)

**प्रमाणलक्षण** *pramāṇalakṣaṇa*—Chapter determining the means of valid knowledge.

Ś.II.i.1. (284)

a section in Jaimini's *Pūrvamīmāṃsā*

**प्रमाणव्यवधानापेक्षा** *pramāṇavyavadhānāpekṣā*—need of the interposition of a means of proof.

R.I.i.1 (ii) (I.10)

in the case of non-intelligent things.

**प्रमाता** *pramātā*—knower

Ś.I.i.4 (34)

**प्रमितः** *pramitaḥ*—the measured one

Ś.I.iii.24 (183)

*paramēva . . . . . arhati*

The Supreme Self alone can be the *Puruṣa* here of the size of a thumb.

R.I.iii.23 (II.51)

*aṅguṣṭhamātra pramitaḥ paramātmā*

He who is of the size of the thumb is the Supreme Self.

M.I.iii.24 (I.286)

proved

*vāmana . . . . . pramitaḥ*

From the term '*Vāmana*', Lord Viṣṇu is understood to be the one seated in the middle, worshipped by all gods.

*atra . . . . . artham* (J.287)

Here the term '*pramita*' used in the *sūtra* is to denote that the *śruti* passage is '*niravakāśa*' (that which has to be accommodated since there is no alternative).

**प्रमेय** *prameya*—object of knowledge

Ś.I.i.1 (3)

R.I.i.1 (I.136)

**प्रयाज** *prayāja*—fore-offerings in a sacrifice.

R.I.i.1 (I.59)

*Prayājas* are the fore-offerings as opposed to *anuyājas* or the after-offerings. These *prayāja* offerings and others like them cannot be offered more than once in any one particular sacrifice (*Jai.Sū. XI.1.29 to 37*).

**प्रयोग** *prayoga*—syllogistic statement

R.I.i.3 (I.123)

**प्रयोगवचन** *prayogavacana*—statement about application.

Ś.III.iii.65 (713)

*prayoga . . . . . prāpayet*

Statement about application only leads to a correlation among the *udgītha* etc, meant for a sacrifice.

**प्रयोजन** *prayojana*—utility

R.I.i.4 (I.139)

*prayojanam hi pramāṇānugūṇam*—Utility, indeed, is determined by the means of proof.

**प्रयोजनाभावात्** *prayojanābhāvāt*—as that serves no purpose.

Ś.III.iii.14 (635)

*na . . . . . siddhiḥ* (636)

No objective is either seen or mentioned in the *Upaniṣads* as being fulfilled by proving the other things to have any relative superiority whereas when it is established that *Puruṣa*, who is free from all evil, is superior to the organs, the achievement of liberation stands out as a discernible fact.

**R.III.iii.14 (II.474)**

*prayojanāntara . . . . .*

The qualities which are taught for the purpose of constant meditation have no other use.

**M.III.iii.15 (III.180)**

*adhyayanārtham . . . . . abhāvāt*

Indeed only for the sake of perfect meditation, all the qualities of the Lord are declared by the scripture, and there exists no other purpose for the declaration.

**प्रलय *pralaya*—dissolution of the world**

**R.I.i.1 (I.210)**

The Supreme Lord is the cause of the dissolution of the world.

**R.I.i.10 (I.184)**

*pralayaśca . . . . . layaḥ*

The dissolution of a thing is its absorption into its own cause.

**प्रलयकाल *pralayakāla*—Time of dissolution**

**Ś.II.ii.12 (368)**

*teṣāṁ . . . . . kālāḥ*

(This is the view of Kaṇāda)

Since the ultimate atoms stand at the farthest limit of minuteness, so that there can be no division beyond them, therefore earth etc. in the course of destruction reach the ultimate atoms

as the culmination of their disintegration. That is the time of dissolution.

**प्रलयप्रभव *pralayaṁprabhava*—merger and emergence**

**Ś.I.iii.30 (198)**

(of consciousness in sleep)

**प्रवचन *pravacana*—reflection**

**R.I.i.1 (I.60)**

*pravacanaśabdena mananam (SS.I.60)*

*Pravacana* is used in the sense of *manana* (reflection).

**प्रविरलावयव *praviralāvayava*—state of diffusion**

**Ś.II.iii.25 (457)**

**प्रविलयार्थ *pravilayārtha*—meant for sublation**

**Ś.III.ii.12 (591)**

**प्रवृत्तेश्च *pravṛtteśca*—and on account of activity**

**Ś.II.ii.2 (352)**

*sā tu cetanāt . . . . . (353)*

The tendency to act is derived from the sentient, since it exists or does not exist in accordance as the sentient entity exists or does not exist. A sentient body is seen to be the impeller of the insentient chariot etc., and hence the view that the sentient is the impeller of actions stands undisputed.

**R.II.ii.1 (II.276)**

*tajjñādhīṣṭhitasya . . . . . (II.279)*

It is also seen that, when wood etc. are presided over by one who knows them, the activity relating to the production of effects begins.

**M.II.ii.2 (II.65)**

*cetanasya . . . . . ca*

Because only a sentient being is capable of self-directed activity.

प्रशासनात् *praśāsanāt*—owing to the mention of mighty rule.

Ś.I.iii.11 (160)

*praśāsanam . . . . . karma*

The mighty rule is mentioned in the text, 'Under the.,' etc. (*Br. III.iii.9*).

This mighty rule is a work of the Supreme Lord.

R.I.iii.10 (II.23)

The passage—'Indeed under the Supreme Command.,' etc. (*Br.III.8.9*), declares that the power of supporting of ether and other things proceeds from Command. Such Supreme Command cannot possibly belong to the individual soul. The commanding 'Imperishable' therefore is none other than the Supreme Person.

*prakṛṣṭam śāsanam praśāsanam*

'Supreme Command' means pre-eminent exercise of authority.

M.I.iii.11 (I.254)

*sa . . . . . ityādinā*

The support of the universe is said to be given by the command of the imperishable Supreme Lord as stated in the text, 'On the.,' etc.

प्रश्ननिरूपणाभ्याम् *praśnanirūpaṇābhyām*—from the question and its solution.

Ś.III.i.1 (528)

*tathā . . . . . (529)*

The question is 'Do you.,' etc. (*Ch.V.iii.3*). The solution of the question is in its answer. 'Thus indeed.,' etc. (*Ch.V.ix.1*). Therefore it is understood that the soul goes out enveloped by water.

R.III.i.1 (II.406)

*pañcāgni . . . . . āmnāyate (II.407)*

In connection with *Pañcāgnividya* the relative question and its answers are declared in the *Chāndogya Upaniṣad*. The question is, 'Do you know.,' etc. (*Ch.V.3.3*). The answer is, 'Thus in the.,' etc. (*Ibid. V.9.1*) For this very reason, it is made out from the question and answer here that the individual self goes from body to body, from place to place in association with subtle elements which are the causes of the body.

M.III.i.1 (III.1)

*vettha . . . . . parihārābhyām*

The question and explanation occurring in the *Chāndogya Upaniṣad* as, 'Do you know why in the fifth oblation water is called man? The reply of Pravaliṇa is, 'For this reason and in this way in the fifth oblation water comes to be called a man.'

प्रश्नव्याख्यानाभ्याम् *praśnavyākhyānābhyām*—on account of the question and answer.

Ś.I.iv.18 (259)

*praśnaḥ . . . . . ityādi*

The question is, 'O Bālāki, where did the person sleep? or where did he stay thus and where did he come thus?' (*Kau.IV.19*). The answer also is, 'When a sleeping man dreams no more, then he becomes unified with *Prāṇa* Itself' etc. (*Ibid*).

R.I.iv.18 (II.138)

*praśnaḥ . . . . . iti*

With a view to teach Bālāki the difference of Brahman from the individual soul, Ajātaśatru asked the following question: 'Where did the person (individual soul) lie down for dreaming this? Where was he during deep sleep? And when did he come?'

The answer is thus, 'When a man is in deep sleep, he attains union with this *Prāṇa* (the Brahman)



itself. The individual selves proceed towards their respective quarters from this self; from the *prāṇas* proceed the senses; and from the senses proceed the knowledge of the subjects of knowledge.

**M.I.iv.19 (I.380)**

*hasmin . . . . . vyākhyānābhyām*

In the *Muṇḍakopaniṣad*, the question is, 'O, venerable one...' etc. The answer is, 'To him...' etc. Again in the *Chāndogya Upaniṣad* the question is, 'O, venerable one...', etc. The answer is, 'Just as...', etc.

**प्रसिद्धाकाश *prasiddhākāśa*—the well-known element *ākāśa***

(Ether)

**R.I.i.23 (I.249)**

**प्रसिद्धेश *prasiddheśa*—and because of the familiar use.**

**Ś.I.iii.17 (I.71)**

*yat . . . . . darśanāt*

The word 'space' is well known to denote the Supreme Lord, as is evident from such text as 'That which ...,' etc. (*Ch.VIII.xiv*).

**R.I.iii.16 (II.41)**

*ākāśa . . . . .*

The word '*ākāśa*' is well-known to denote the Highest Brahman in the following and other passages—'If this,,' etc. The well-known use of the word *ākāśa* when characterised by the qualities of being devoid of sin etc. in the sense of the Brahman is of stronger authority than its other well-known use to denote the material element.

**M.I.iii.17 (I.271)**

According to the text, 'And there...', etc, it is well established that that which is within the lotus of the heart is known as Viṣṇu.

**प्रसिद्धोपदेशात् *prasiddhopadeśāt*—the well-known entity having been taught**

**Ś.I.ii.1 (95)**

*prasiddham . . . . . śrutam*

The source of the universe, connoted by the word Brahman is well-known in all the *Upaniṣads* and declared in the passage, 'All this is but Brahman'.

**R.I.ii.1 (I.285)**

*parasminneva . . . . . (I.287)*

It is only in relation to the Highest Brahman that the well-known attributes of being 'mind-made' etc. are taught. The attribute of being 'mind-made' and others such attributes are all well-known as belonging to the Brahman, as for instance, in the following passages..., 'He who.,' etc.

*prasiddhopadeśāt . . . . . (I.290)*

Because, by reason of the statement that ' (all this is) born from Him, is absorbed into Him and lives by Him,' it is taught, as if well-known, that all this, indeed, is Brahman.

It is understood here that That Being is Brahman who is prominently taught in the *Vedānta* to be the source of the creation, preservation and destruction of the world.

**M.I.ii.1 (I.161)**

*sa . . . . . upadeśāt*

In the texts like, 'He, who...', etc. and 'who else...' etc. He who is said to pervade everything is only Nārāyaṇa. By established usage the word 'Brahman' denotes only Viṣṇu.

*Brahma . . . . . ityārthaḥ (J.162)*

It means that the word '*Brahman*' used in *śruti* etc. popularly denotes *Nārāyaṇa* only. So states the scripture, '*Nārāyaṇa* pervades everything—whatever is seen or heard both from within and without and transcends both'.

**प्रस्ताव** *prastāva*—an introductory part of *sāma* song.

Ś.I.i.23 (70)

*prastāva iti sāmno bhaktiniṣeṣaḥ (V.M.I.38)*

The word '*prastāva*' is a specific kind of arranging the *sāma* chant.

R.I.i.24 (I.254)

*Prastāva* is the prelude or the introductory words of a *sāman* sung by the *prastotṛ* who is the assistant of the *udgātṛ* or the chanter of the *Sāmaveda*.

**प्रस्तोता** *prastotā*—the praising (chanting) priest

Ś.III.iii.42 (686)

**प्राकृत ज्योतिः** *prākṛta jyotiḥ*—natural light

Ś.I.i.24 (76)

**प्राकृतप्रलय** *prākṛtapralaya*—final dissolution of the world

R.I.iii.28 (II.66)

**प्रागभाव** *prāgabhāva*—antecedent non-existence.

R.I.i.1 (I.135)

**प्राचीनवीत** *prācīnavīta*—The sacred thread held from the right shoulder, across the chest and passing under the left arm is called the *prācīnavīta*.

Ś.III.iv.19 (729)

**प्राचुर्यात्** *prācuryāt*—because of abundance.

Ś.I.i.13 (53)

*prācuryārthe . . . . . ucyate (I.54)*

The suffix *mayat* has also the sense of abundance. In the aphorism, 'Hence *mayat* is used when the intention is to convey an abundance of the basic idea', it is shown that *mayat* is used to indicate abundance. As in the illustration, '*annamayo*

*yajño bhavati*'—'The sacrifice must have an abundance of food'—*annamaya* means an abundance of food, so also Brahman, having an abundance of Bliss, is called *ānandamaya* (full of bliss).

*prācuryādapi . . . . . (I.i.19) (63)*

A word implying a limb can be justified from the standpoint of *prācurya*, which means the continuous presence of an idea in the mind, that is to say, the persistent occurrence of the word in a context in which the limbs are predominantly in evidence. The text 'Brahman is the tail that stabilizes' does not show Brahman as a limb, but affirms Brahman as an independent entity on the ground of repetition.

R.I.i.14 (I.227)

*prācuryāt . . . . .*

Because there is an abundance of bliss in the Highest Brahman and because also it is possible for the affix *mayat* to signify abundance.

This Bliss is resident in the Brahman, because it is not possible for the individual self to be the abode of that *ānanda* (or bliss) which is continuously repeated in an order in which each succeeding bliss is a hundredfold of the bliss (preceding it). It being so determined, the *ānandamaya* (or that which consists of Bliss) must be the Highest Brahman, because there can be no modification in relation to that Brahman and also it is possible for the rule regulating the use of affix *mayat* to operate so as to signify abundance also.

M.I.i.13 (I.96)

*pracura . . . . . yujyate*

The Supreme Lord is called *ānandamaya* because He is bliss, not because He is modification of it. Also of other terms like, food, etc. only abundance is meant by the affix *mayat*. From the explanation of the word *anna* given in the *Taittirīya* text, 'It is eaten and is the eater of all beings' it is proper to take the affix *mayat* in the sense of abundance.

**प्राज्ञः *prājña***—the Supreme Lord

**Ś.I.iii.42 (219)**

*prājñāḥ . . . . . aviyoḡū*

The supremely intelligent self is the Supreme Lord for He is never separated from intelligence (*prājñā*) which is of the nature of Omniscience.

**R.I.i.10 (I.184)**

the Supreme Lord

**M.III.ii.12 (III.102)**

the self in deep sleep

*lathuraṇa . . . . . prājñāḥ (J.103)*

'*Prājña*' is the soul bound by the state of deep sleep wherein even the knowledge of the cause is not known (*prima facie* view).

**प्राज्ञः प्रकरणात् *prājñāḥ prakaraṇāt***—the conscious self (the Supreme Self) on account of subject-matter.

**Ś.Liv.5 (234)**

*prājño . . . . . gamyate*

We understand that the conscious self, which is the Supreme Self, is presented here for realization.

*prājñasya . . . . . vihitatvāt*

It is the topic of the conscious self that spreads out elaborately; because in the text, 'There is...', etc. (*Ka. I.iii.11*) and so on; and because by mentioning the inscrutability of the self in the text 'He is...', etc. (*Ibid. I.iii.12*) and because the control of the organs of speech etc. is enjoined for the sake of the knowledge of the self alone in 'The discriminating...', etc. (*Ibid. I.iii.13*)

**R.I.iv.4 (II.107)**

*prājñāḥ . . . . . prakṛtatvāt*

What that passage represents as the object of meditation is not the unevolved but the intelligent

self, that is the Supreme Person. For it is the Omniscient Self who forms the general subject-matter of the context here thus- 'He who...', etc., (*Ka. III.9*) and 'The self,' etc. (*Ka. III.12*).

**M.I.iv.5 (I.355)**

*mahatāḥ . . . . . ucyate*

In the text 'Having known,' only the Supreme Lord who is Omniscient, is spoken of.

**प्राज्ञवत् *prājñavut***—as in the case of the Supreme Self

**Ś.II.iii.29 (459)**

*yathā . . . . . tadvat (462)*

Even in the case of the Supreme Self, there is a mention of atomicity etc. in connection with Its meditation as a qualified entity, where the attributes of the limiting adjuncts dominate. So also is the case with the individual self.

**R.II.iii.29 (II.364)**

*yathā . . . . . vyapadiśyate*

For instance, the essential quality of the Omniscient Lord is bliss and the Omniscient Lord therefore denoted by the word 'bliss'.

**M.II.iii.29 (II.179)**

*yathā . . . . . iti*

Just as in the text, 'All this...', etc. Brahman is spoken of as identical with the world on account of there being all the qualities in Brahman which are predicated of the whole world.

**प्राणः *prāṇaḥ***—the Supreme Being.

**Ś.I.i.23 (70)**

*prāṇa . . . . . gamayataḥ. (71)*

*Prāṇa* should also mean the Supreme Being, for, the association of *Prāṇa* with the characteristics of Brahman is met with in the text, 'All the...', etc. (*Ch. I.xi.5*) where the mention of the origin and

dissolution of all things, stated to be proceeding from *Prāṇa*, proves that *Prāṇa* is Brahman.

**R.I.i.24 (I.254)**

Brahman

*ataḥ . . . . . I.i.24 (I.255)*

The word *prāṇa* (breath) here denotes the Highest Brahman Himself for the reason that it is to be understood that which gives life to all beings. Consequently, it is to be concluded that the Highest Brahman—who is altogether different from the ordinary well known *prāṇa* (or vital air) etc. is denoted here by *prāṇa* and such words.

**R.I.i.29 (I.272)**

*kauṣīṭaki . . . . .*

In the *Kauṣīṭaki-Brāhmaṇa* in the *Pratardanavidyā*, Indra says, 'I am *prāṇa* and the Intelligent self. Meditate on me as life and immortality'.

*ayam . . . . . (I.i.29 (I.273))*

Here that which is denoted by *Indra* and *prāṇa* is not a mere individual soul, but the Highest Brahman, which is other than the individual selves.

**M.I.i.23 (I.129)**

*yataḥ . . . . . prāṇaḥ*

*Viṣṇu* is the breath.

*tasmāt . . . . . siddham (I.130)*

Therefore it is established that Lord Hari alone is the purport of the word '*prāṇa*' which indicates all other words referring to the Supreme Brahman.

प्राणगतेश्च *prāṇagateśca*—and from going out of the organs

**Ś.III.i.3 (531)**

*prāṇūnām . . . . .*

And the *Upaniṣads* speak of the departure of the organs at the time of the reincarnation, in such texts as, 'when it...', etc. (*Bṛ.IV.iv.2*)

**R.III.i.3 (II.408)**

*itaśca . . . . .*

When the self departs from the body, then the ensuing departure of the *prāṇas* from the body along with the self is declared to take place in the scriptures. Since the *Prāṇas* cannot move without a substrate, we must admit that the rudiments of the elements—which are their substrate—are also moving.

**M.III.i.3 (III.8)**

*yatra . . . . . siddham*

From the *Bhāllaveya śruti*, 'Indeed where...', etc. it is established that when the organs go with the soul, the elements too go with the departing soul.

प्राणग्रन्थि *prāṇagranthi*—the knot of the vital breath

**M.I.iii.3 (I.237)**

Lord Viṣṇu

प्राणभृच्च *prāṇabhṛcca*—and (so also not) the bearer of the *prāṇas*.

**Ś.I.iii.4 (149)**

*na . . . . . sambhavati (150)*

It is impossible for a living creature, circumscribed as it is by conditioning factors, to be the repository of heaven, earth, etc. in the fullest sense.

**R.I.iii.3 (II.4)**

*evam . . . . . ityārthaḥ*

The possessor of life (the individual soul) is not also the thing that is taught here.

**M.I.iii.4 (I.239)**

*etairēva . . . . . ca*

For the same reasons as have been put forth under the preceding *sūtras*, neither the individual soul, nor *vāyu* is to be taken as the repository of heaven, etc.

*ca* . . . . . *samāharṣah* (J.239)

The particle 'ca' of the aphorism brings out all the aforesaid reasoning and also the negative particle 'na'.

प्राणमय *prāṇamaya*—that which consists of *prāṇa*

R.I.i.14 (I.228)

*ataḥ* . . . . .

In the case of *Vāyu* (vital air) which usually has a fivefold activity it becomes capable of being denoted merely by the word *prāṇamaya*, for the reason that it is in possession of the activity of *prāṇa* in abundance.

प्राणवता *prāṇavatā*—connected with the possessor of the organs.

Ś.II.iv. 15 (513)

*satīṣvapi* . . . . . *avagamyaite*

Though there are the deities presiding over the organs, still it is understood from the Vedic texts that these organs are related with the embodied soul itself which is the master of the assemblage of body and organs and which is the possessor of the vital force.

R.II.iv.13 (II.397)

*jīvena saha* . . . . . (II.398)

along with the possessor of *Prāṇa*, that is along with the individual self.

M.II.iv.16 (II.246)

*jīvenaiva* . . . . . *paramātmā*

The Supreme Lord causes everything to be done by the soul with the organs, which are his instruments.

प्राणशरीर *prāṇaśarīra*—'He has life for His body'

R.I.ii.2 (I.192)

*prāṇaśarīra* . . . . .

He is the supporter of the lives of all beings in the world. He who has life for His body, that is, He in whom life is obedient and subordinate—He is life-bodied.

प्राणादयः *prāṇādayaḥ*—the vital force and the rest.

Ś.I.iv.12 (247)

*yasmin* . . . . . *iti*

In the *mantra* following 'That in which five of the quintuplet..., etc.' (Br.IV.iv.17) the five entities—vital force and the rest are enumerated for the sake of ascertaining the nature of Brahman: 'Those who..., etc.' (Br.IV.iv.21)

R.I.iv.12 (II.124)

*prāṇasya* . . . . . *viññāyante*

The *prāṇa* and the other things which are dependent upon Brahman are themselves made out to be the five *pañcajanas*.

M.I.iv.13 (I.370)

the breath, eye, ear, food and the mind.

प्राणाहुति *prāṇāhuti*—offering oblation to the vital force.

Ś.I.ii.28 (138)

(in the Ch.V.xix.1)

R.I.ii.32 (I.348)

प्रातिपदिकार्थ *prātipadikārtha*—the meaning of the basic stem

Ś.I.i.19 (61)

प्राप्तिः *prāptiḥ*—proof

R.III.iv.3 (II.538)

*prāptiḥ pramāṇataḥ siddhiḥ* (S.S.538)

*Prāpti* is that which is established by *Pramāṇa*.

प्राप्तेश्च समञ्जसं *prāpteśca samanjasam*—Both are appropriate according as they exist.

**M.III.iii.10 (III.170)**

*yujyate* . . . .

It is consistent to make the statement that all the qualities are to be comprehended in one mental act or that they are not to be comprehended, according to the eligibility of the souls.

प्रायणावस्था *prāyaṇāvasthā*—state of departure from the body

**Ś.I.iv.6 (239)**

प्रासङ्गिक *prāsaṅgika*—that which is contextual.

**Ś.III.iii.55 (702)**

प्रियशिरस्त्वादि-अप्राप्तिः *prīyaśirastvādi-aprāptiḥ*—no addition of such attributes as having joy as the head and so on.

**Ś.III.iii.12 (634)**

*priya* . . . . *prāptiḥ*

The attributes of having joy as the head and so on mentioned in the *Taittirīya* text, are not to be added elsewhere.

**R.III.iii.12 (II.472)**

The qualities of having joy as the head and so on are not accepted.

*brahmasvarūpa* . . . . *ādinām*

There is no acceptance of the qualities of having joy as the head etc., as they are not the qualities of the Brahman.

**M.III.iii.13 (III.173)**

(qualities as) 'Joy being Its head' are not meant.

*sarveṣām* . . . . *aprāptiḥ*

All are not eligible for contemplating on the Lord with the special attributes such as 'joy being His head,' etc.

प्रौढि *praudhi*—popular usage.

**R.I.i.14 (I.228)**

फलमतः *phalamataḥ*—the fruit of action is from Him.

**Ś.III.ii.38 (611)**

*phalam* . . . .

The fruit of action should be from the Supreme Lord.

**R.III.ii.37 (II.456)**

*parasmādeva* . . . . *ucyate* (II.457)

The result known as salvation which consists in attaining Him—is given by the same Supreme Person. Through parity of reasoning, the fruits which are taught as pertaining to the rituals in the 'Śāstras' and which belong both to this world and to the next result from Him alone, that is, they result from the Supreme Person. So the expression, 'results from Him' is used as common to both.

**M.III.ii.39 (III.149)**

*īvara* . . . . *karma*

The fruit of action is obtained only from the Supreme Lord and not from the actions.

फलश्रुतेः *phalaśruteḥ*—because the *Upaniṣads* mention the results.

**Ś.III.iv.44 (750)**

*phalam* . . . . (751)

The results are mentioned in the texts: 'Rain pours down for him who having such a knowledge meditates on the five kinds of *Sāma* as rain; and he can make rain pour down for others also' (*Ch. II.iii.2*).

**R.III.iv.44 (II.461)**

*phalaśruteḥ*. . . .

Scripture shows that in the case of the meditations of *dahara* and others, fruit and meditation belong to the same person and in the case of *udgītha*, the fruit of the *udgītha* which has the nature of non-obstruction to the production of the fruit of the sacrifice is declared to inhere in the sacrificer.

**M.III.iv.44 (III.334)**

*brahma*. . . . *bhavati*

The fruit of knowledge is declared by the *Taittirīya* text 'He who knows Brahman attains the Highest Brahman'.

**बद् *baḍ***—the Vedic word '*baḍ*'

**M.IV.iv.23 (IV.123)**

*yadusya*. . . . *darśitam*

The term '*baḍ*' denotes the form of 'wind' (*Vāyu*) which possesses strength and wisdom.

**बन्ध *bandha***—bondage

**R.I.i.1 (ii) (I.81)**

Bondage is real and hence it cannot be removed by knowledge. Bondage consists in the individual self entering into bodies such as those of gods etc., owing to its meritorious and unmeritorious *karma* and which is of the nature of the experience of the pleasures and pains that arise out of that embodiment.

**R.II.ii.31 (II.308)**

*bandhaḥ*. . . .

According to the Jains bondage also is of eight kinds, namely, the four-fold *ghāti karma* and the four-fold *aghātīkarma*.

**M.III.i.1 (III.1)**

*bhūtabandhastu bandhaḥ*

The bondage consists in the soul's being imprisoned in the elements.

**बन्धनिवृत्ति *bandhanivṛtti***—cessation of bondage.

**R.I.i.1 (ii) (I.81)**

*enam*. . . . *uklam*

The cessation of the bondage is attainable by the grace of the Highest Person which is consequent on His being pleased with the meditation that is offered in the form of loving devotion by the worshipper.

**बन्धविपर्ययौ *bandhaviparyayau***—bondage and its opposite state (freedom)

**Ś.III.ii.5 (567)**

*bandhamokṣau*. . . . (568)

bondage that comes from the ignorance about the nature of God and freedom that comes from the knowledge of His reality.

**R.III.ii.4 (II.426)**

*jīvasya bandhamokṣau*. . . .

bondage and release of the individual soul.

**M.III.ii.5 (III.83)**

bondage and release of the individual soul.

**बहिः *bahiḥ***—outside.

**Ś.III.iv.43 (750)**

*yadi*. . . .

Whether the lapse of the continent people from their respective orders of life constitute a minor sin or a major one, they are to be expelled from society by the good people.

**R.III.iv. 43 (II.559)**

*tu*. . . . *arthaḥ*

The word '*tu*' is used to exclude the other view. In the case of the fall from celibacy whether it is a minor sin or major sin, the fallen persons are undoubtedly excluded from the rank of those who are qualified for the *Brahmavidyā*.

**M.III.iv.43 (III.333)**

beyond that

*deva. . . . anyatra*

Other than the authority and position of the gods, *gandharvas*, and others.

**बहिःप्रकाशः** *bahihprākāśaḥ*—The wise to whom Brahman shines outside.

**M.IV.iii.16 (IV 89)**

*mānuṣa. . . . iti*

Humans only visualise Brahman outside (in symbols, etc.).

**बहुत्व** *bahutva*—multiplicity of forms (of Viṣṇu)

**M.I.iii.13 (I.258)**

**बहुभवनसङ्कल्प** *bahubhavanasaṅkalpa*—intention to become manifold.

**R.I.i.1 (I.206)**

for Brahman.

**बहुल** *bahula*—one of the names of the objects of worship.

**R.I.ii.26 (I.342)**

*Bahula* is that which possesses greatness of size.

**बाध** *bādhā*—stultification.

**R.I.i.1 (ii) (I.40)**

*bādho'pi. . . .*

If a thing, which is experienced as existent in relation to a particular place and time is also perceived as non-existent in relation to that same place and time, there is stultification, but not when a thing experienced at one time is, through transformation and other such causes, made out to be non-existent at another time.

**बाध्यबाधकभाव** *bādhyabādhakabhāva*—the relation of the stultified and the stultifier.

**R.I.i.1 (I.132)**

**बाल्य** *bālya*—inward state of a child

**Ś.III.iv.50 (756)**

*tasmāt ānturāḥ. . . .*

By the term 'bālya' is to be understood here some inward state of a child; that is to say, without showing himself off by parading his wisdom, learning, virtuousness etc., he should be free from conceit, etc., like a child, who owing to the immaturity of his senses, does not try to make a display of himself before others.

**बाह्यधर्म** *bāhyadharmā*—attribute of the external thing.

**Ś.I.i.1 (4)**

*bāhya. . . . śarīre (V.M. 24)*

The external attributes like unsoundness which attach to the body through the channel of ownership.

**बाह्यसंभव** *bāhyasambhava*—outside-born (external) (perception)

**R.I.i.3 (I.120)**

*bāhyendriyāṇi. . . .*

The external senses give rise to the knowledge of such of their own objects as are fit to be brought into context with them in the usual way.

**बाह्य सृष्टिः** *bāhyā sṛṣṭiḥ*—creation outside the *brahmāṇḍa* (egg of the universe)

**M.II.iii.16 (II.156)**

**बीजशक्ति** *bijāsakti*—potential power.

**Ś.I.iv.3 (231)**



*avidyātmikā. . . . jīvaḥ*

That potential power, constituted by ignorance, is mentioned by the word 'unmanifest'. It rests on the Supreme Lord, and is comparable to magic. It is a kind of deep slumber in which the transmigrating souls sleep without any consciousness of their real nature.

*na. . . . iti (V.M.297)*

An insentient entity cannot, unless presided over by a sentient being, produce an effect. Therefore it depends upon the Supreme Lord who forms both its material and efficient cause. The Lord becomes the substratum for the illusory appearance of the world, like the rope which forms the substrate of the illusory appearance of the snake. Thus, the illusory world has the Lord as its material cause, just as the illusory serpent which has the rope as its material cause. Therefore, although *avidyā* (ignorance) has the individual self as its substratum, it depends on the Lord as its material and instrumental cause. So, it is said that *avidyā* is based upon the Lord..., but it is not in the sense, as a substratum, because such a thing becomes inconsistent in the Brahman which is of the nature of knowledge (*vidyā*).

**बीजाक्षर** *bijāṅkura*—(the maxim) of the seed coming first and the sprout later, or the sprout leading to the seed.

Ś.II.i.35 (343)

R.I.i.4 (I.158)

**बुद्ध्यर्थः** *buddhyarthah*—for the sake of intellectual grasp.

Ś.III.ii.33 (608)

*buddhyarthah. . . .*

It is meant for intellectual grasp, that is to say, for the sake of meditation.

R.III.ii. 32 (II.452)

*ye. . . . arthah*

According to the passage, 'The Brahman..., ' etc. whatever description of measure is given in relation to the Brahman, that is intended for comprehending them, that is, for His worship.

M.III.ii.34 (III.40)

For the purpose of inculcating into our mind the relation between the Lord and the soul.

**बोधकत्वनिबन्धन** *bodhakatvanibandhana*—foundation-principle according to which (words) acquire their character of being significant.

R.I.i.1 (II) I.88

**बोधलक्षण** *bodhalakṣaṇa*—characterised by consciousness (Brahman)

Ś.III.ii.21 (590)

**ब्रह्मकारणवाद** *brahmakāraṇavāda*—the view that the Brahman is the cause of the world.

R.II.i.8 (II.221)

**ब्रह्मन्** *Brahman*—Supreme Being

Ś.I.i.4 (18)

*nityaḥ. . . . ādayaḥ*

Brahman is eternal, omniscient, all-pervasive, eternally contended, eternally pure, intelligent and free by nature, knowledge, bliss and so on.

Ś.II.i.14 (314)

*kūṭastham. . . . avocāma*

Brahman is changeless and eternal, it having been denied that Brahman can undergo any modification whatsoever.

Ś.II.iii.9

*sanmātram hi brahma*

Brahman is mere Existence.

Ś.III.iii.12 (634)

*nirbhedam brahma*

Brahman is without any difference.

**R.I.i.1 (3) (I.3)**

*Brahma. . . . . aupacārikah*

The word 'Brahman' denotes the Highest person (Puruṣottama) who is essentially free from all imperfections and possesses numberless classes of auspicious qualities of unsurpassable excellence. The term 'Brahman' is applied to anything which possesses the quality of greatness (*brhattva* from the root 'brh') but primarily denotes that which possesses greatness of essential nature as well as of qualities, in unlimited fullness and such is only the Lord of all. Hence the word 'Brahman' primarily denotes Him alone and in a secondary derivative sense, only those things which possess some small part of the Lord's qualities.

**R.I.i.1 (I.202)**

*tūvadeva. . . . . ānanditvam*

By means of the distinct statements in the *Taittiriya*, 'That is...', etc. and 'Wherever...', etc., it is established that Brahman is not mere bliss but is the Blissful One.

**R.I.i.1 (ii) (I.18)**

*saccidānandaikarasa. . . .*

Brahman, who is of homogenous Existence, Intelligence and Bliss.

**R.I.i.2 (I.117)**

*niratiśaya. . . . . nirvacanāt*

The etymological explanation of Brahman is that Brahman is unsurpassed greatness and growth.

**R.II.iii.18 (II.358)**

*ataḥ. . . . . Brahma*

Through the intelligent and non-intelligent things always forming His body, the Brahman has them both as His modes.

**M.I.i.12 (I.89)**

*Brahma. . . . . abhyāsāt*

'The word Brahman is used to denote only the Supreme Lord Viṣṇu and none other, for, all others are imperfect and can only in a secondary sense be called Brahman. The Lord is spoken of as Brahman, *Paramātmā* (the Supreme Lord) and *Bhagavān*'

**M.II.12 (I.184)**

*prthak. . . . . vibhum*

'The qualities of the Lord cannot be individually described, for they are innumerable. Therefore He is called "Brahman", which means "absolutely perfect," so that all His qualities may be collectively denoted. And for this reason, this word Brahman is only used to denote Viṣṇu as distinguished from other deities, for, except the Lord, none are of immeasurable qualities'.

*Brahmavācituram (J.185)*

The word 'Brahman' denotes only the Supreme Lord (Viṣṇu).

**M.I.iii.3 (I.237)**

*brāhṇāt. . . . .*

Lord Viṣṇu is called Brahman because He is limitless.

**M.II.iv.21 (II.252)**

*atha. . . . . iti*

Lord Viṣṇu is called Brahman because He is great and He makes others also great.

**ब्रह्मगतिः brahmagati**—the route leading to Brahman

**M.IV.ii.22 (IV.68)**

*'agniḥ. . . . . janāḥ'*

Yogins who follows the path of *jñāna* (knowledge) and having known Brahman, travel through the following: 'Fire, light, the day, the bright half of the month, the six months of the Northern Progress of the Sun', and reach Brahman.

**ब्रह्मजज्ञः brahmajajña**—the Brahman-born.

**R.I.ii.12 (I.304)***Brahmajajña . . . . .*

*Br hmajajña* means the individual self, because he is born out of the Brahman and is also intelligent.

**ब्रह्मजिज्ञासा** *brahmajijñāsā*—the desire to know Brahman.

**Ś.I.i.1 (5)***brahmanah . . . . . ca I.i.1 (7)*

*Brahmajijñāsā* is desire to know in respect of Brahman. And Brahman is that whose definition will be stated as 'That from which the universe has its origination etc.' For this very reason, for the very word 'Brahman', there cannot be the doubt of any other meaning like that of caste etc. 'Of Brahman' is in the Sixth Case in the sense of object, not in the residuary sense, because what is desired to be known is needed for the desire to know, and because of the non-designation of anything else as desired to be known.

*Brahma . . . . . pradhānam I.i.1 (8)*

Brahman, indeed, being what is most desired to be attained by knowledge, is the principal.

*jñātum . . . . . jijñāsitaṃ I.i.1 (8)*

*Jijñāsū* means 'a wish to know'. The knowledge culminating in the direct realisation of Brahman is the object of 'wish' implied by the suffix *san* in *jijñāsū*, for a desire aims at its result, the desire being that Brahman be realized by that knowledge which is a valid means of knowledge. The realization of Brahman is the highest human objective, for it completely eradicates all such evils as ignorance etc. that constitute the seed of transmigration. Therefore Brahman should be deliberated upon.

**R.I.i.1 (I.10)**

the enquiry into Brahman

*Brahmanah . . . . . vidhānāt (I.i.1 (I.15))*

*Brahmaṇo jijñāsā—Brahmajijñāsā*. The compound *brahmajijñāsā* is to be explained as 'the enquiry of Brahman'; the Genitive Case, 'of Brahman' being understood to denote the object. This is in accordance with the special rule (*Pā. Sū. II. 3. 65*) 'The Genitive followed by a word having a "kṛt" affix is used to denote the agent or the object'.

*Jñātum . . . . . vidhiyate (I.i.1 (21))*

The word '*Jijñāsā*' is a desiderative formation meaning 'desire to know'. And as in the case of any desire, the desired object is the chief thing; the *sūtra* means to enjoin knowledge (of Brahman)—which is the object of the desire of knowledge.

**M.I.i.1 (I.18)**

the enquiry into Brahman.

*tameva . . . . .*

The *Taittirīya* text states, 'He who knows the Lord attains immortality'. The *Nāradiya Purāṇa* states: 'To hear the scripture, to reflect on things taught therein, and to meditate thereon and to be intensely devoted to God are only the direct means of securing the knowledge and the direct realisation of the Lord'.

*Brahma . . . . . ityāha*

The term 'Brahman' primarily denotes Viṣṇu only because there are many scriptural passages which state, 'He who...', etc.

**ब्रह्मदर्शनम्** *Brahmadarśanam*—the direct perception of Brahman

**M.III.iii.52 (III.248)***na . . . . . bhaktyādibhiḥ ca*

The direct perception of Brahman is produced not merely by study of scripture, etc., and by the grace of the perceptor, but also by means of devotion.

**ब्रह्मदृष्टिः** *brahmadṛṣṭiḥ*—the view as the Brahman

## Ś.IV.i.5 (776)

*brahma . . . . . iti* (777)

The idea of Brahman itself is to be superimposed on the Sun and the rest.

## R.IV.i.5 (II.577)

*manaḥ . . . . . dṛṣṭi*

In regard to the mind etc. it is proper to view them as the Brahman, and not, in regard to the Brahman, to view Him as the mind etc.

## M.IV. i.5 (IV.11)

*brahma . . . . . parameśvara*

The idea of Brahman should be made on the Supreme Lord.

*tatra . . . . . Brahmatvam* (J.12)

The state of Supremacy of the Lord is called Brahmanhood, because He possesses all auspicious qualities.

**ब्रह्मपुच्छं प्रतिष्ठा *brahmapuccham pratiṣṭhā*—Brahman is the tail that supports.**

## Ś.I.i.19 (59)

*api ca . . . . . iti*

In the verse, 'If anyone...', etc. (*Tai. II.vi*) the merit and demerit of believing in the existence of Brahman alone is mentioned. From this it can be understood that Brahman appears in Its own right in the text 'Brahman is the supporting tail'.

*pucchavat . . . . . parāyaṇam* (60)

The above text does not intend to imply that Brahman is a limb, but to show that the Bliss, that Brahman is, is like a tail. It serves the purpose of a stabilising or supporting tail.

**ब्रह्मपुर *brahmapura*—the city of Brahman**

## Ś.I.iii.14 (164)

*atra . . . . . tadvat* (167)

This body is spoken of as the city of Brahman just because it belongs to the Supreme Brahman itself, that being the primary meaning of the term 'Brahman.' Brahman has a relation even with this city, it being the place for Its realization as is mentioned in the text, 'From this...', etc. (*Pr. V.5*) or the idea may be that it is in the city of the individual soul itself that Brahman is perceived directly, just as Viṣṇu is in a *Sālagrāma*.

## R.III.iii.38 (II.508)

i.e. the human body

**ब्रह्मलोक *brahmaloka*—the world of Brahmā.**

## (1) Ś.I.iii.13 (162)

## R.I.iii.12 (II.29)

*antarikṣa . . . . .*

*Brahmaloka* pointed out to be beyond the middle world.

*Antarikṣa-loka* is seen to be the world of the four-faced Brahmā.

## M.IV.iii.7 (IV.81)

the world of the four-faced Brahmā.

## (2) Ś.I.iii.15 (170)

the world that is Brahman

*gamayet . . . . . liṅgam*

The term *Brahmaloka* may mean the world of Brahmā, if the compound '*Brahmaloka*' is explained as having been formed with an implied Sixth Case—ending (*brahmaṇaḥ lokah*)—meaning the world of Brahmā; but if it is explained in the sense of apposition, viz. 'the world that is Brahman', then it will lead us to the Supreme Brahman alone. And this very fact of going to *Brahmaloka* everyday is an indication that the term '*Brahmaloka*' is to be explained in the sense of apposition only.

## R.IV.iii.11 (II.623)

*brahmaiva lokah*—'Brahman Himself is the world'

ब्रह्मविचार *brahmavicāra*—the enquiry into Brahman

R.I.i.1 (H) (I.100)

the fruit of which is the determination of the knowledge of Brahman.

ब्रह्मशब्दवत् *brahmasābdavat*—like the word 'Brahman'.

Ś.II.iii.5 (425)

*brahma . . . . .*

Just as the word 'Brahman' can have primary and secondary sense with reference to different objects, so also the same word 'originated' can have primary and secondary meanings with reference to different objects.

R.II.iii.4 (II.342)

*yathā . . . . . tadvat*

The word Brahman is used in its figurative sense to denote the *pradhāna* in the following passage—'From Him....' etc. (*Mu.I.i.9*). In that very same context, in the passage—"The Brahman...." etc. (*Mu.I.i.9*) that word 'Brahman' is used in its primary significance to denote the Brahman.

M.II.iii.5 (II.124)

*atha . . . . . śabdau*

In the scriptural statement 'Why then....' etc., though the word Brahman is primarily applicable to the Highest Brahman, it is also used to denote Viriñca and others in a qualified sense. Similarly in the case of ether, etc. the term 'not-originated' is used.

ब्रह्मसंपत्ति *brahmasampatti*—attainment of Brahman.

R.I.i.7 (I.181)

ब्रह्मसंस्था *brahmasamsthā*—steadfastness in Brahman

Ś.III.iv.20 (732)

The term 'steadfastness in Brahman' implies a

consummation in Brahman, a total absorption in Brahman, which is the same as the absence of any other preoccupation except that. And that is not possible for people in other stages of life, since the *Vedas* mention that one incurs sin by giving up the duties of one's own stage of life. But the monk can incur no sin of non-performance of duties owing to his renunciation of all duties. But virtues like control of sense-organs, which characterise him, strengthens his steadfastness in Brahman but do not oppose it.

R.III.iv.19 (II.545)

*brahmasamsthā . . . . .*

complete abidance in Brahman or devotion unto Him.

ब्रह्मसूत्र *Brahmasūtra*—Bādarāyaṇa's aphorisms bringing out the essential nature of Brahman.

M.I.i.1 (I.10)

*dvāpare . . . . . cakūra*

In the *Dvāpara Yuga* Lord Nārāyaṇa incarnated as Vyāsa who divided the *Vedas* into four—Rk, Yajus, Sāma, and Atharvaṇa and again into twenty four, a hundred and one, a thousand and twelve (branches) respectively. For the sake of the correct understanding of their import, he composed the aphorisms known as *Brahmasūtras*.

*nirviśeṣita . . . . . utah*

As these aphorisms have all the essential attributes connoted by the *Sūtra*, the *Brahmasūtra* is worthy of being spoken of as the *sūtra* without any adjective. These aphorisms determine and solve all the questions (connected with the *Veda*)—the rules which form the basis for all other doctrines propounded for the interpretation of the whole body of scriptural statements.

ब्रह्मसूत्रवृत्ति *Brahmasūtravṛtti*—extensive commentary on the *Brahma-sūtras*.

R.I.i.1 (I.9)

Bodhāyana who is called *Vṛttikāra* is author of the *Brahma-sūtravṛtti*.

ब्रह्मा *brahmā*—the priest of the Atharvaveda.

Ś.II.iii.66 (713)

ब्रह्मा *brahmā*—the four-faced Lord Brahmā

M.I.ii.10 (I.178)

*tatra . . . . . vibhuḥ*

Lord Brahmā, who was called 'Śarṇvatsara' was created by Lord Janārdana and was appointed to create the world. Lord Brahmā created the universe to be offered to Lord Hari (the devourer).

ब्रह्माज्ञानवाद *brahmājñānavāda*—the view which imposes *ajñāna* (ignorance) on Brahman.

R.I.i.1 (ii) (I.79)

The view of the Advaitins.

ब्रह्माण्ड *brahmāṇḍa*—cosmic universe (in the form of an egg)

R.I.i.1 (ii) (I.44)

ब्रह्मात्मभाव *brahmātambhāva*—the state of Brahman being the self.

Ś.I.i.4 (16)

ब्रह्मावगति *brahmāvagati*—realisation of Brahman

Ś.I.i.2 (11)

*vākyārtha . . . . . nirvṛtta*

Brahman-realisation is indeed accomplished at the end of the enquiry into the meaning of texts and is not accomplished by other means of valid knowledge like Inference.

*samanvaya . . . . . avagatiḥ* (P.421)

The realization of Brahman is the outcome of the ascertainment of the ultimate import of all texts in

Brahman; this is through certain rules of interpretation, which follow the denotation of words, adopted in such aphorisms as '*tattu samanvayāt*' (B.S.I.i.4) etc.

*vicārasya . . . . . āvirbhāvaḥ* (V.M.51)

The end of the inquiry is the destruction of the two-fold *ignorance* along with impressions. Hence, verily the manifestation of Brahman-realisation.

ब्रह्मोपादानत्व *brahmopādānatva*—the state of having Brahman as the material cause.

R.I.i.1 (ii) (I.77)

(e.g. as in the world)

'ब्राह्मणो यजेत' '*brāhmaṇo yajeta*'—'A Brahmin shall sacrifice'

Ś.I.i.1 (4)

*brāhmaṇo . . . . . pravartante*

Texts like 'A brahmin shall sacrifice' function, as based on the superimposition on the self of differentiations like caste, orders of life, age, etc.

*tadeva . . . . . pravartante* (P.195)

From the Vedic mandates, 'A brahmin shall sacrifice etc.', it is patent that they load on the pure *ātman*—qualities that cannot be attached there, except by superimposition.

*avidyāvat . . . . . ityādiḥ* (V.M.24)

It was said about the sacred teaching that it does not go beyond the reference to the person characterised by ignorance.

ब्राह्मेण *brāhmeṇa*—'as possessed of attributes of Brahman.'

Ś.IV.iv.5 (850)

*svam . . . . . manyate* (851)

'In its own form' means in the form of Brahman that is its own real form, and that is possessed of

the characteristics beginning with freedom from sin etc. and ending with true desire, as also omnipotence and rulership over all.

#### R.IV.iv.5 (II.638)

*brāhmaṇa . . . . .*

'That which pertains to the Brahman'—through the qualities of being devoid of sin etc. The qualities of being devoid of sin etc. have been given in the scriptures in the passage on the *dahara* as being related to the Brahman.

#### M.IV.iv.5 (IV.99)

only through the Lord's person.

*sarva . . . . . iti*

Jaimini thinks that the souls that have become released after, enjoy the blessings only through the Lord's person (not by means of any gross or subtle body).

भक्ति *bhakti*—figurative sense

(1) Ś.I.iii.14 (165)

(2) Ś.III.iii.7 (626)

Meditation

(3) Ś.III.iii.9 (630)

(Sāman) song.

#### R.I.i.1 (I.60)

loving devotion

*evam . . . . .*

Firm memory of this kind is designated by the word '*bhakti*' for the word '*bhakti*' is synonymous with *upāsana* (worship). For this reason scripture and *smṛti* agree in making the following declarations, 'A man...' etc.; 'Knowing Him...', etc. 'Neither by...', etc. and 'That Highest...', etc.

#### M.III.ii.19 (III.117)

devotion

*mahitva . . . . . iti*

'*Bhakti* (devotion to a thing) is said to consist of the knowledge of its greatness joined to a love for it; and it is by such devotion that the bliss, etc., which is the essential nature of the soul are fully realised'.

भगवच्छब्द *bhagavacchabda*—the word 'divine Lord'

#### R.I.i.1 (I.213)

*śuddhe . . . . . avyayah*

The word '*Bhagvat*' is used to denote the Highest Brahman who is pure and is well known as the possessor of great sovereignty and is the cause of all causes. The syllable '*bha*' is associated with two meanings, viz., that He makes all materials ready for creation, and that He is their upholder. Similarly, the meaning of the syllable '*ga*' is that He is the preserver, the destroyer and the creator. '*Bhaga*' (which is made up of these two syllables) is an affirmation (in relation to Him) of the (following) six qualities in their entirety, namely, sovereignty, heroism, renown, glory, knowledge and dispassion. The meaning of the syllable '*va*' is to the effect that all beings abide in Him, who is the self of all beings and is also the Self of all, and that He abides in all beings and is therefore imperishable.

Knowledge, power, strength, sovereignty, heroism, splendour—all these are fully expressed by the word '*Bhagavat*'; only evil qualities are not; It is applied to Vāsudeva who is the Highest Brahman and is not applicable to others. Here this word denotes by convention, a thing deserving of worship, and is not used in its secondary sense. Elsewhere, indeed, it is used in its secondary sense'. (*vide V.P. VI.5. 72-75*)

भर्ग *bharga*—the Vedic word '*bharga*'

#### M.IV.iv.23 (IV.123)

'*bharga*' is the Vedic word denoting Vāyu.

*bharga . . . . . guṇam (J.124)*

*Bharga* is the support and activity of the world.

भव bhava—merit etc.

Ś.II.ii.19 (383)

which are the sources of birth.

भवनक्रियासंबन्ध bhavanakriyāsambandha—association (of the cloth) with the predication expressed by the verb 'to be'.

R.I.i.13 (I.214)

भाक्तं वा bhāktam vā—rather it is figurative.

Ś.III.i.7 (535)

vā . . . .

The term 'vā' is used for obviating the defect shown. That they become food is only in a metaphorical and not primary sense.

R.III.i.7 (II.410)

vā . . . .

The word 'vā' sets aside the above objection.

ataḥ . . . . bhāktam

The statement about the individual self as being eaten as food by the gods is intended to mean that he is an auxiliary instrument of their enjoyment. Therefore, that statement has a figurative significance.

M.III.i.7 (III.19)

partial one

bhāgaḥ amṛtatvam

The immortality spoken of in the śruti is one of a limited character (that is limited by time).

भाक्तत्वात् bhāktatvāt—because of the secondary sense.

Ś.III.i.4 (531)

bhāktatvāt . . . .

The Upaniṣadic mention of the merger of speech etc. in fire etc. is figurative.

R.III.i.4 (II.408)

bhāktatvāt . . . . parā

The text stating that the organs go to fire, and so on has a figurative significance; for it continues, 'The hairs...', etc. The going of speech, the eye, and so on, must therefore be understood to mean that the different organs approach Agni and others who preside over them.

M.III.i.4 (III.11)

for the text refers to the partial (entry of prāṇa)

ityādi . . . . prāpteḥ

The śruti intends that the prāṇas enter only in part into Agni etc.

भागवतप्रक्रिया bhāgavataprakriyā—the theory of the Bhāgavatas (Pāñcarātrins)

R.III.ii.39 (II.324)

भागवताः bhāgavatāḥ—Followers of the Pāñcarātra system

Ś.II.ii.42 (415)

भायनि bhāmani—He who endows everything with brilliance (the Supreme Lord).

M.I.ii.14 (I.193)

bhāmaniḥ . . . . bhāmaniḥ (Rg. 194)

The word 'bhāmaniḥ' indicates the person who leads the puruṣa radiating with splendour. It means one who shines effulgent in all the worlds.

भारूप bhārūpa—He has light for His form.

R.I.ii.2 (I.292)

bhāsvatsvarūpaḥ . . . .

He has a resplendent form. The meaning is that He is associated with unsurpassable splendour, because He possesses such a divine form as is non-material and peculiar to Himself and possesses also unexcelled auspiciousness.



भावं bhāvaṃ—existence (of expiation)

Ś.III.iv.42(749)

*tasmāt . . . . . ca*

Some assert that a lifelong celibate can have expiation first as much as an *upakurvāṇa brahmacārīn* since they are on the same footing as *brahmacārīns* and breakers of their vow.

R.III.iv.42(II.559)

Some teachers are of opinion that there is a 'bhāva' that is the existence of expiation for the fall of the *naiṣṭhika* and others from celibacy.

भावं bhāvaṃ—existence.

Ś.IV.iv.11 (854)

*Jaiminiḥ . . . . . manyate* (855)

Jaimini thinks that like the mind, the body and sense-organs also exist for the liberated man.

R.IV.iv.11 (II.644)

*muktasya . . . . . manyate*

Jaimini is of the opinion that, in regard to the released self, the body and senses do exist.

M.IV.iv.11 (IV.108)

*anya . . . . . manyate*

Jaimini asserts that there is also another body (that is other than the body consisting of pure intelligence) in the case of the released.

भावं तु bhāvaṃ tu—but, the existence

Ś.I.iii.33 (204)

*tu . . . . . sambhavaḥ*

The word 'tu' (but) rules out the *prima facie* view. Bādarāyaṇa thinks that competence does exist even for the gods and others. Although the gods and others cannot have competence for *Madhu-vidyā* etc., still they have the possibility of competence for the pure knowledge of Brahman.

R.I.iii.32 (II.73)

*āditya . . . . .*

Bādarāyaṇa is of the opinion that even the Ādityas, Vasus and other gods possess the fitness needed for these forms of worship wherein the object of worship is conceived as nectar etc.

M.I.iii.33 (I.314)

*phala . . . . . manyate*

Bādarāyaṇa thinks that eligibility for the study of *Madhu-vidyā* etc., does exist even for the gods, who have attained greater positions.

भावना bhāvanā—mental attitude

Ś.II.ii.1 (352)

M.III.iii.63 (III.275)

meditation

भावनात्रय bhāvanātraya—the three innate tendencies.

R.I.i.1 (I.253)

'*Bhāvanā*' means here the innate tendencies for indulging in wrong conceptions regarding the ultimate nature of things. The three *bhāvanās* or wrong conceptions referred to are:

- (1) the conception that we merely do the work (*karmabhāvanā*)
- (2) the conception that we wholly become the Brahman (*brahmabhāvanā*)
- (3) the conception that, on one hand we do the work and also become the Brahman on the other (*ubhayabhāvanā*).

भावभूत bhāvabhūta—state of positive existence.

Ś.II.ii.20 (385)

भावरूप bhāvarūpa—of the nature of an existent entity.

R.I.i.1 (I.144)

भावविकार *bhāva-vikāra*—modifications of beings.

Ś.I.i.2 (10)

भावशक्ति *bhāvaśakti*—essential power (of Brahman).

R.I.i.1 (I.237)

creation etc.

भावशब्दाच्च *bhāvaśabdācca*—on account of the occurrence of words having an injunctive meaning.

Ś.III.iv.22 (735)

*udgīṭham . . . . . śrūyante*

Words of injunction occur clearly in such texts as, 'One should meditate on the *udgīṭha*' (*Ch. I.i.1*).

R.III.iv.22 (II.548)

*upāsīta . . . . . ca*

Because also there is the expression: 'One should meditate' (*Ch. I.i.3*) which denotes action, it stands to reason that it relates to an injunction.

M.III.iv.22 (III.309)

And from the *śruti* which has the word '*bhāva*' (meaning will)

*yathā . . . . . śrutam*

The text is the *Tura Śruti* which states, 'All other...etc.; in the case of Brahman the rule is with regard to his (*bhāva*) will..., etc.

भावशमनवत् *bhāvaśamanavat*—as that of those who have secured tranquility of mind.

M.III.iv.42 (III.331)

*bhāva . . . . . eva*

The rank of any of the *ṛsis* is not to be desired, who have secured tranquility of mind by the subjugation of their passions.

भावे च *bhāve ca*—when (the cause is) present.

Ś.II.i.15 (317)

*itāśca . . . . . upalabhyate*

The effect is perceived when the cause is there, but not otherwise. For instance, the pot is perceived when the clay is there.

Ś.II.i.15 (317)

(*bhāvāccopalabdheḥ*)

on account of the existence of such a perception  
*itī . . . . .*

The aphorism can be also as follows:

'*bhāvācca upalabdheḥ*' The meaning is this: Not only is the non-difference of the cause and effect to be accepted on the authority of scriptures but their non-difference is also to be accepted on the strength of the existence of such a perception; for direct perception does occur about the non-difference of the cause and effect.

R.II.i.16 (II.258)

during the existence of the effect also

*kuṇḍalādi . . . . . upalabdheḥ*

Because where effects such as ear-rings are in actual existence, there is an actual perception of gold which forms the cause.

*idam . . . . . ityarthah*

The meaning is that this is due to the fact that, when it is said: 'This ear-ring is gold' there is the perception leading to the recognition as gold (of both gold and the ear-rings).

*ataḥ . . . . . gīyate*

Therefore, that substance alone which forms the cause is spoken of as the effect, when it assumes different conditions, as in the case of one and the same person being spoken of at different times as the boy, the youth etc.

M.II.i.16 (II.32)

and if there were (materials)

yadi . . . . . asti (J.32)

In the creation of the Supreme Lord, if there is any means (materials) of independent existence other than Hari.

भावे जाग्रद्वत् bhāve jāgradvat—when there is existence, as in the waking state.

Ś.IV.iv.14 (856)

bhāve . . . . . upapadyate

In the view, however, that the body exists, the liberated soul can reasonably have desires for father and others fulfilled by their actual presence just as much as in the waking state.

R.IV.iv.14 (II.646)

sva . . . . . bhṛṅkte

Where there are auxiliary instruments like the body and the world of fathers etc., which are created solely through his own will, the released soul enjoys the joy of sport, even like a person in the waking state.

M.IV.iv.14 (IV.108)

tathā . . . . . arthaḥ

When the released at their will assume a body there is the enjoyment of the blessings, as in the state of wakefulness.

भाष्यकृत् bhāṣyakṛt—author of the *Dramiḍabhāṣya*

R.I.i.1 (I.252)

Author of the commentary on the *Chāndogya Upaniṣad*, known as *Dramiḍabhāṣyākāra*.

भिन्नाभिन्नत्व bhinnābhinnatva—the view that there is difference and absence of difference at the same time.

R.I.i.1 (I.121)

the *bhedābheda* view of Bhāskara.

भुवनकोश bhuvanakośa—world which is conceived to be an unopened flower-bud.

R.I.i.1 (ii) (I.42)

भूतग्राम bhūtagrāma—the entire body of beings.

R.I.i.1 (ii) (I.75)

भूतग्रामवत् bhūtagrāmavāt—as in the case of the aggregate of elements.

Ś.III.iii.35 (674)

yathā . . . . . arthaḥ (675)

As in the body constituted by the five elements, water is inner than the earth, fire is inner than water and so on, and thus there can be such a thing as existence inside in a relative sense, though none can be the inmost in the primary sense, so also is the case here.

bhūtagrāmavāt . . . . . (675)

'Just as it is shown to be the self of all' may refer to another Upaniṣadic text, 'the one...', etc. (Śv.VI.11), in which *mantra* the selfsame self is spoken of as existing as the inmost self of all beings. As it is the case there, so also is it in both these *brūhmaṇas* of the *Bṛhadāraṇyaka*.

R.III.iii.35 (II.502)

bhūtagrāmavān . . . . . arthaḥ

*Bhūtagrāmavān* is he who is the possessor of the multitude of great elements. *Tadantarāḥ* is the individual self. The individual self is taught to be within all.

M.III.iii.36 (III.218)

bhūta . . . . . iti (J.218)

Just as in the case of the aggregate of elements, from *Nāma* to *Prāṇa*, there is one above another.

भूतपरिणामानुवृत्ति bhūtapariṇāmānūvṛtti—continuity of the modifications of the external elements.

R.I.iv.22 (II.154)

*saṁsāra*

**भूतभाविनी** *bhūtabhāvini*—source of all beings.

**R.I.iv.8 (II.114)**

*Prakṛti*

**भूतभृत्** *bhūtabhṛt*—protector of all the beings.

**R.I.i.1 (I.210)**

the Supreme Lord.

**भूतयोनि** *bhūtayoni*—source of all beings.

**Ś.I.ii.21 (123)**

the Supreme Self.

**R.I.i.1 (I.188)**

the chief causal character of the Lord.

*jagatkāraṇatvam (S.S.I.188)*

being the source of the entire world.

**M.I.iv.28 (I.393)**

Brahman.

**भूतशब्द** *bhūtaśabda*—the term 'creature'

**R.I.i.1 (I.256)**

Here the word *bhūta* denotes the body which includes the self also. Because He is the self of all; for that very reason, all things constitute His body.

**भूतवस्तु** *bhūtavastu*—existent thing

**Ś.I.i.4 (28)**

**भूताकाश** *bhūtākāśa*—the Element, Space

**Ś.I.i.22 (68)**

**भूतादिपादव्यपदेशोपपत्तेः** *bhūtādipādavyapadeśo-papattēḥ*—Because the representation of all the things etc. as a foot becomes possible...

**Ś.I.i.26 (80)**

*yataḥ . . . . .*

Brahman is the subject-matter of the earlier text, since all the things etc. are mentioned as a foot; for, unless Brahman is taken into account, a mere metre cannot have all the things etc. as its foot.

**R.I.i.27 (I.262)**

*bhūta . . . . .*

The text, 'This above...', etc. (*Ch. III. 12.5*) designates the *Gāyatri*s having four feet, after having referred to the beings, the earth, the body and the heart.

**M.I.i.26 (I.143)**

On account of the statement describing the beings, etc., as the feet of Viṣṇu...

*tāvān . . . . . abhidheyah*

From scriptural texts like 'The glory...', etc. the Lord's foot is said to be universe. The foot must be understood as representing a small fraction and as different from the Lord.

**भूतेषु** *bhūteṣu*—within the Elements.

**Ś.IV.ii.5 (803)**

*saḥ . . . . . uvaganlaryam*

This ruler, associated with the vital force, exists amidst the subtle elements that are associated with the fire and constitute the seed of the body.

**R.IV.ii.5 (II.596)**

It is declared in the scriptures that the individual self in motion consists of all the elements, as in the following passage, 'It consists...', etc. (*Br.IV.4.5*)

**M.IV.ii.5 (IV.45)**

into the elements.

*bhūteṣu . . . . . layah*

the rest of the gods enter into the elements.

**भूमविद्या** *bhūmavidyā*—One of the *Brahmavidyā*s taught in the *Chandogya Upaniṣad*

**Ś.IV.iv.11 (855)**

भूमा bhūmā—the great one (the Highest Self)

Ś.I.iii.8 (152)

bhūmeti . . . . .

By the word *bhūman* is meant plenitude in Pāṇini's grammar. The word *bhūman* is derived from the word *bahu* (many) with the suffix 'iman' added after it, and then the 'i' of the suffix is dropped and 'bhū' is substituted for 'bahu' (Pā.Sū. VI. 4.158). Pāṇini's *smṛti* speaks of the word *bhūmanas* having a suffix added to it to import the sense of the abstract noun.

paramātvaiṣa . . . . . (155)

The Supreme Self alone can be the *bhūman* here and not *prāṇa*.

R.I.i.30 (I.274)

multitudinousness

bhūyastvam—bahutvam

Multitudinousness is abundance.

The meaning is that it is manifold.

R.I.iii.7 (II.9)

the great one (the Highest self)

idam . . . . .

In the *Chāndogya* it is stated, "That is the *Bhūman*, (the Great one), (Experience) in whom one sees nothing else, hears nothing else, knows nothing else'.

The word '*bhūman*' is built up so as to have the affix possessing the sense of an abstract noun. The word '*bahu*' is seen to be included in the group of words beginning with '*Prthu*'. Therefore the affix '*imanic*' is attached to '*bahu*' in accordance with the grammatical rule—"The affix '*imanic*' also is attached to the words belonging to the group of words beginning with '*prthu*' (Pā.Sū. V.i.122). And then, in accordance with the grammatical rule,—The first vowel in the affix '*imanic*' when it is attached to the word '*bahu*' disappears and *bhū* is

substituted in the place of '*bahu*' (Pā.Sū. VI. 4.158)—the basal stem *bahu* and the affix '*imanic*' are combined into a new form, and the word *Bhūman* is obtained. *Bhūman* means greatness—And here the word '*bahu*' meaning 'great' signifies magnitude, but not number. Moreover that word '*bahu*' is ascertained to denote not the mere attribute of greatness, but an entity qualified by that attribute.

bhūmā . . . . . (II.12)

What is denoted by the word *Bhūman* (which means 'the Great one') is Brahman.

etaduktam . . . . . (II.13)

Among those things which, beginning with Name and end with the *Prāṇa*, every one of them that comes later is stated to be greater than that which precedes it. That which is pointed out to be greater than the *Prāṇa* (the individual soul) is denoted by the word *Satya*.

*Satya* (Truth) is itself the great one, and so it is the Highest *Brahman* Himself that is called the *Satya* (Truth), here declared to be the Great One.

M.I.iii.8 (I.244)

Viṣṇu

saṃprasādāt . . . . . bhūmā

The Infinite One is described as 'bliss itself' in the *śruti*. Hence the Infinite One can only be Viṣṇu.

Viṣṇu . . . . . abhidhānāt (J.245)

Only Lord Viṣṇu is *Bhūman* (the Infinite One) because the passage, 'That which is *Bhūmā* is Bliss', declares *Bhūman* as having the nature of Supreme Bliss.

भूमः ज्यायस्त्वं bhūmnaḥ jyāyastvam—(Meditation) on the whole has greater importance.

Ś.III.iii.57 (704)

tataḥ . . . . . upāsānānāmaṣi (705)

The idea intended to be imported in this text

ought to be of greater importance because of the pre-eminence of the entire thing, viz., of the meditation on Vaiśvānara as a whole, comprising all His parts, but the idea is not of the meditation on the limbs separately.

### R.III.iii.55 (II.526)

*bhūmnaḥ . . . . . arthaḥ* (II.527)

That is the whole itself, it is very superior; the meaning is that it is well established by authority.

*ataḥ . . . . . nyāyyam* (II.528)

That is, the worship of Vaiśvānara as a whole comprising up of parts stands to reason.

### M.III.iii.59 (III.206)

Attribute of perfectness is the most important.

*sarva . . . . . jyāyastvam*

Of all the qualities the attribute of perfectness is the most important.

भूयस्त्वात् *bhūyastvāt*—because of preponderance

### Ś.III.i.2 (530)

*tasmāt . . . . . dṛśyate*

The word water found in the question and answer in, 'Water comes to be called man' (*Ch.V.iii.3*) is used because of its predominance and not to imply water alone; for in all the bodies, liquids such as secretion, blood etc. abide in abundance.

### R.III.i.2 (II.408)

*kevala . . . . . gamyate*

But the mention of mere waters as the cause of the body is due to the preponderance of the element of water in that cause. And it is owing to the abundance of blood etc. in the body that, along with the causes which produce the body, preponderance is made out to belong to the waters.

### M.III.i.2 (III.6)

*sarva . . . . . bhūvaḥ* (I.6)

The proportion of water (in all the three kinds of bodies taken together) is greater than that of either of the two other elements (earth and fire).

भूयस्त्वात् *bhūyastvāt*—on account of the abundance

### Ś.III.iii.52 (697)

*bhūyāmistu . . . . .* (698)

Quite a number of attributes of the sacrificial fire are to be imagined in this meditation.

### R.III.iii.50 (II.521)

*manaścīti . . . . . kṛtaḥ*

Because there is an abundance of the subsidiaries of the sacrificial fire which have to be imagined in connection with *manaścīti* fires and others, they are attached here to the *agnirahasya* in close proximity to that fire on the brick altar.

### M.III.iii.54 (III.255)

the pre-eminent

*pradhāna . . . . . ucyate*

Devotion becomes the foremost of all the means and consequently it is spoken of as the only means.

भेद *bheda*—difference (among the souls)

### Ś.I.iv.10 (244)

*bhedatḥ . . . . . śrutibhyaḥ*

The difference, however, is a creation of limiting adjuncts; and is conjured up by false ignorance. It is not real as is shown in the text, 'The one...', etc. (*Śv.VI.ii*).

भेदनिर्देशात् *bhedanirdeśāt*—on account of the declaration of difference.

### Ś.II.i.22 (328)

*ātmanā . . . . . darśayati*

'The self...', etc. (*Br.II.iv.5*), 'He is to be...', etc. (*Ch.VII.vii.1*), and 'The self that is in the body,

being presided over by the Supreme Self (*Br. IV. iii. 35*). Such statements, mentioning the differences of the agent, object etc., show that Brahman is greater than the individual self.

## R.II.i.22 (II.263)

*bheda . . . . .*

Indeed, the Supreme Brahman is taught to be distinct from the individual self in the following and other passages: 'He who...' etc. (*Br. III. 7. 22*).

## M.II.i.23 (II.45)

On account of the declaration of the distinctive character

*Śrotā . . . . . nirdeśāt*

The Lord's distinctive as well as extraordinary character is specifically described in such texts as the following: 'He is...', etc., and 'The Lord...', etc.

भेदनिवृत्ति *bhedanivṛtti*—cessation of difference.

## Ś.I.i.4 (23)

भेदवासना *bhedavāsana*—innate impression of distinction or difference

## R.I.i.1 (I.42)

भेदव्यपदेशाच्च *bhedavyapadeśācca*—and because of the assertion of difference.

## Ś.I.i.17 (56)

*yasmāt . . . . . vyapadīśati*

In the context dealing with the Blissful One, the individual soul and the Blissful One are mentioned separately in the text: 'He is...', etc. (*Tai. II. vii. 1*).

## R.I.i.18 (I.233)

*tasmād . . . . . jñāyate*

The part of the chapter beginning with the words: 'From that same Self there sprang Ether'—which sets forth the nature of the Brahman referred to in the *mantra*, declares its difference from the

individual soul, no less than from the selves consisting of food, breath and mind. That is in the clause, 'different from this which consists of knowledge, is the other inner self which consists of bliss'. Through the declaration of difference from the individual soul we know that the self of bliss referred to in the *mantra* is other than the individual soul.

## M.I.i.17 (I.109)

*te . . . . . vyapadeśāt*

The following texts, 'Hundred times...' etc.; 'He who...' etc., and 'He who is...' etc., teach distinction between the Lord who is *ānandamaya* and the individual soul.

भेदव्यपदेशाच्च *bhedavyapadeśācca*—because of the mention of difference.

## Ś.I.i.21 (67)

*asti . . . . . vyapadeśāt*

The Supreme Lord, the internal ruler, does exist as an entity different from the individual souls identifying themselves with the bodies of the Sun etc. for their dissimilarity is stated in another *Upaniṣad* thus, 'He who...', etc. (*Br. III. vii. 9*).

## R.I.i.22 (I.247)

*ādityādi . . . . .*

The difference of the Highest self from the Sun-god and other individual selves is declared in the following scriptural passages, 'He who...', etc. (*Br. III. 7. 9*) The following passage of the (*Subālōpaniṣad VII. 1*) 'He whose...', etc. first points out that the individual selves form the body of the Highest Self who is free from sin and then declares that He forms the internal self of them all.

## M.I.i.21 (I.121)

The texts like 'The Lord...', etc. clearly state that the Supreme Lord is different from Indra and others.

भेदव्यपदेशात् *bhedavyapadeśāt*—because there is a mention of difference.

Ś.I.iii.5 (150)

*bheda . . . . .*

There is a mention of difference as between the knowable object and the knower, in the text, 'Know that...', etc. (*Mu.II.ii.5*). Brahman mentioned by the word self, is the object to be known and is the repository of heaven, earth, etc.; but a living creature is not so.

R.I.iii.4 (II.4)

*samāne . . . . . vyapadiśyate*

By means of the following passage—'On the same tree...', etc. and similar other passages, this Being who is the abode of the Heaven, the earth, etc. is taught to be different from the individual soul.

M.I.iii.5 (I.240)

*na . . . . . vyapadeśāt*

The text 'He who...', etc. states the difference between the individual soul who is the worshipper and the Lord who is being worshipped.

भेदश्रुतेः *bhedaśruteḥ*—because of the mention of difference in the *Upaniṣads*.

Ś.II.iv.18 (416)

*bhedena . . . . .*

For everywhere in the *Upaniṣads* the Chief *Prāṇa* is mentioned separately from the organs of speech etc. as in, 'They said...', etc. (*Br. I.iii.2*)

R.II.iv.16 (II.399)

*etasmāt . . . . . avagamyate*

In the following passage, 'From Him...', etc. (*Mu.II.1.3*), the *prāṇa* is declared to be distinct from the senses. Therefore, the character of being the senses is made out to belong only to those that are other than the *Prāṇa*.

M.II.iv.19 (II.270)

*sthita . . . . . śrutiḥ*

The distinction between the chief *Prāṇa* and the organs is clearly stated in the *Pauṭrāyaṇa Śruti*, 'Truly standing unmoved from where he is, the chief *Prāṇa* causes all this to be done, bestows strength on all this, supports all this. So they call him the powerful Lord. The organs of senses are not steady. They are not strong. They do not support. Hence they are weak and therefore they say that the senses are instruments.'

भेदहेत्वाभास *bhedahetvābhāsa*—apparent implication of difference.

Ś.III.iii.1 (619)

भेदात् *bhedāt*—owing to difference

Ś.III.ii.12 (583)

*bhedāt . . . . .*

Now, the aspects of Brahman are taught differently in connection with the individual meditations. Hence Brahman has to be admitted as possessed of attributes as well.

R.III.ii.12 (II.436)

*yathā . . . . . cet*

It may be said that in the case of the Supreme Being who is the Inner Controller and who is possessed of both the characteristics of absence of sins etc., it is not possible to avoid association with wrong aims, owing to the distinctions of conditions which consist of association with the embodiments of the gods etc.

M.III.ii.12 (III.102)

*kārya . . . . . na*

It may be said that the identity of *viśva*, *taijasa*, etc., the manifestations of the Lord cannot be maintained on account of the *śruti* declaring difference between them and implying the relation of being the support and the supported between the Lord and those manifestations.



भेदात् *bhedāt*—on account of difference.

Ś.III.iii.2 (620)

*syād* . . . .

It may well be that the sameness of the *viññāna* in all the *Upaniṣads* cannot be logically upheld on account of difference in details.

*āvāpa* . . . . . *cet*

The entity to be meditated on differs according to something added to or dropped out; and from the difference of the entity meditated on, the meditation itself differs, just as much as the sacrifices differ according to the difference in their deities and accessories.

R.III.iii.2 (II.462)

*aviśeṣa* . . . . . *cet*

It may be said that, owing to the repetition in all the branches without distinction, and owing also to the different contexts in which it occurs, there is distinction in regard to the matter that is taught in the injunction, and therefore there is no identity of the form of meditation.

M.III.iii.2 (III.159)

*viññānam* . . . . . *na*

As in the different texts like 'Brahman is...', etc. in every branch, the statements are different. It may be stated that one and the same entity is not mentioned by them.

भेदानुपपत्तिः *bhedānupapattiḥ*—inappropriateness of the separate statements.

Ś.III.iii.36 (675)

*atha* . . . . . *iti*

And the argument was advanced that unless the conceptions be admitted to be different, the separate (repetitive) statements cannot be explained.

R.III.iii.35 (II.502)

inappropriateness of the different replies.

*anyathā* . . . . . *anupapattiḥ* (II.503)

Otherwise, there will be inappropriateness as regards the distinction between replies namely, 'He who sustains life with the *prāṇa*' (*Br.III.4.2*) and 'He who has transcended hunger and thirst' (*Ibid. III.5.1*).

M.III.iii.37 (III.219)

separateness is not justified.

*prāṇasya* . . . . . *na*

When it is stated that *prāṇa* is the foremost of all, it may seem that the separateness of *prāṇa* from the Supreme is not possible to maintain.

भेदानुसंधान *bhedānusaṁdhāna*—recollection of plurality

R.I.i.1 (ii) (I.48)

भेदाभेदवादिन् *bhedābhedavādin*—advocate of the theory of difference-cum-non-difference (between the individual soul and the Brahman)

R.I.i.1 (ii) (I.63)

Bhāskara and Yādavaprakāśa. According to Bhāskara, the difference between the individual self and Brahman is due to *upādhi* (limiting adjunct) which is real. On the removal of the limiting adjunct, the individual self becomes one with Brahman. Yādavaprakāśa holds that just as one portion of a lump of clay may be converted into parts etc., while another portion remains as clay pure and simple, so also Brahman evolves the individual selves out of a portion of Himself, the other portion remaining undifferentiated, so that He is distinct from the individual selves and also non-distinct from them.

भेदे *bhede*—in a context of difference.

Ś.III.iii.12 (634)

*upacaya* . . . . . *brahma*

Intensity of feebleness co-exists only with difference whereas Brahman is without any difference.

### R.III.iii.12 (II.472)

Otherwise.

*anyathā . . . . .*

Otherwise, if He has the distinctions of the head, sides, tail and other parts, then bigness and smallness will accrue to the Brahman.

*bheda . . . . . iti* (S.S. 472)

The word '*bhede*' is explained as 'otherwise'

### M.III.iii.13 (III.176)

for there being difference.

*phalabhedārtham . . . . .*

so as to cause the diversity of results.

भेदेनैनमधीयते *bhedenainamadhīyate*—some read of this one as different.

### Ś.I.ii.20 (121)

*api . . . . .* (122)

The *Kāṇvas* and *Mādhyandinas* read of the embodied soul as being an entity, different from the Internal Ruler, and as being a habitation for and an object of control, like the earth, under the Internal Ruler.

### R.I.ii.21 (I.321)

*ubhaye . . . . .*

Both the *Mādhyandinas* as well as the *Kāṇvas* distinguish in their texts, the embodied soul, together with speech and other non-intelligent things, from the Ruler within, representing it as an object of His rule.

### M.I.ii.20 (I.206)

*ya . . . . . abhidhīyate*

Both the *Mādhyāndina* and *Kāṇva* recensions state that the individual soul is different from the Supreme Lord. The texts are, 'He who...', etc.

भोक्ता *bhoktā*—the enjoyer

### Ś.I.i.4 (25)

*ātmendriya . . . . . iti*

The self associated with the body, the organs and the mind, the wise men call the enjoyer (*Ka. I.iii. 4*).

भोक्तृत्व *bhoktṛtva*—the character of being the enjoyer.

### R.I.i.1 (ii) (I.73)

the intelligent thing or the individual self

भोक्त्रापत्तेः *bhoktrāpatteḥ*—from the fact of becoming the experiencing soul.

### Ś.II.1.13 (306)

*bhoktā . . . . .*

It is quite familiar in this world that the experiencer (*bhoktā*) is the conscious embodied soul and sound etc. are the objects experienced (*bhogyā*). That division will be nullified if the experiencer should become the things experienced and *vice versa* by the assertion as the material cause will lead to a denial of the well-known division between the experiencer and the things experienced.

### R.II.i.14 (II.229)

from (Brahman) becoming an enjoyer

*brahmaṇaḥ . . . . . avarjanīyatvāt*

When Brahman possesses a body, He gets into the condition of the enjoyer, for, if possessing a body, the Lord necessarily experiences all pleasure and pain due to embodiedness, no less than the individual does.

### M.II.i.14 (II.26)

The individual soul, the enjoyer becoming one with the Supreme Being

*karmāṇi . . . . . ucyate*

By the text 'the works...', etc., the emancipated soul is said to become the Supreme Being.

भोगमात्रसाम्यलिङ्गाच्च *bhogamātrasāmyalingācca*—Also from the indicatory mark about the equality of mere enjoyment.

Ś.IV.iv.21 (860)

*yasmāt . . . . . iti*

The indicatory marks declaring their differences as contained in the following Upaniṣadic passages, it is clear that all that they have in common with the eternally existing God is an equality of experience only. Cf. 'He said...', etc. (*Kau. I. 7*).

R.IV.iv.21 (II.652)

*brahma . . . . . iti*

Because the indications which deal with the equality of the released soul with the Brahman, are in respect merely of the enjoyment which consists of the experience of the Brahman as He is in reality; that equality excludes the activity relating to the world, as in the passage, 'He attains...', etc. (*Tai. II. I. I*)

M.IV.iv.22 (IV.121)

and from the indicatory mark in the *Upaniṣad* about the uniformity of experience in all the enjoyments of the released

*etam . . . . . liṅgāt*

Amidst all the variety of enjoyments, the equality that is the unchangeableness of the released is distinctly pointed out by the *śruti* thus: 'Having entered...', etc.

भोगादिभ्यः न *bhogādibhyaḥ na*—not so on account of experiences etc.

Ś.II.ii.40 (412)

*bhogādi . . . . . gamyate*

It is by noticing such facts as the experiencing of happiness and sorrow that one is led to infer that the set of sense-organs has a director. But in this case, such experience etc. are not in evidence.

*saśarīratve . . . . . prasajyeta*

If God is fancied to have a body to hold His organs, He will have to undergo experiences like any transmigrating soul, so that God will be deprived of His Godhead.

R.II.ii.37 (II.315)

*na . . . . . sambhavaḥ*

But this analogy cannot be allowed. The body's being ruled by the soul is due to *adrṣta* in the form of good and evil works for the purpose of the *jīva* experiencing the fruits of the *Karmas* made up of merits and demerits. This analogy would thus imply that the possession of *adrṣta* in the form of merits and demerits, all things like the experience of their fruits etc. will result to Paśupati. Hence there can be no supervision over *Pradhāna* by Paśupati.

M.II.ii.40 (II.111)

*bhogādi . . . . . gataḥ*

Because there would result that Paśupati is subject to the experiences of birth and death and of pain and pleasure as the transmigrating souls, it cannot be admitted that this world serves him as organs.

भोगेन तु क्षपयित्वा *bhogena tu kṣapayitvā*—exhausting through experiencing

Ś.IV.i.19 (796)

*itara . . . . . iti*

From the texts like 'He has...', (*Ch. VI.xiv. 2*), it is known that the other virtues and vices that have already begun to fructify are exhausted through experiencing the results; and then the aspirant becomes Brahman.

R.IV.i.19 (II.591)

*ārabdha . . . . . kṣapayitvā*

The word 'tu' is intended to set aside the above. After exhausting the meritorious and non-meritorious deeds which have begun to yield their fruits, through the enjoyment of the fruits which were yielded by themselves...

**M.IV.i.19 (IV.33)***ārabdhapunyapāṇe*

after exhausting by experience deeds both good and evil which have started to yield their fruits

**भोग्यत्व** *bhogyatva*—the character of being the object of enjoyment.

**R.I.i.1 (ii) (I.73)***Prakṛti* (the non-intelligent thing)

**भ्रम** *bhrama*—erroneous cognition

**Ś.I.i.1 (2)****R.I.i.1 (ii) (I.26)****M.II.i.18 (II.36)**

**मङ्गलार्थ** *maṅgalārtha*—meaning 'auspiciousness'

**M.I.i.1 (I.18)***atha . . . . . arthaḥ*

'The word 'then' in the *sūtra* serves the purpose of auspiciousness.

**मत्त्वर्थीयप्रत्यय** *matvarthīyapratyaya*—the affix having the force of 'matuḥ'

**R.I.i.13 (I.223)**

The affix 'matuḥ' has the sense of possession. The affix 'nini' also, has the same signification. This is the affix used in 'daṇḍin' and 'kuṇḍalin'.

**मध्यम** *madhyama*—the middle

**M.II.iv.9 (II.232)***na . . . . .*

'This *Prāṇa* or breath does not originate, nor does he cease to be but stands absolute and unchanged between birth and death. Hence the wise call him the middle'.

**मध्यम अक्षर** *madhyama akṣara*—the middle *akṣara*

**M.I.iii.10 (I.250)***Śrī . . . . .**akṣara . . . . . smṛtyā* (Rg. 252)

There are three *akṣaras*. Insentient *Prakṛti* is the lower *akṣara*. Śrī or sentient *Prakṛti* is the middle *akṣara*. Supreme Lord is the Highest *Akṣara*.

**मध्यमाधिकारी** *madhyamādhikārī*—eligible person of the middling class

**M.I.i.1 (I.27)***madhymā . . . . .*

To the middling class of eligible persons belong the sages and *gandharvas*. This classification is based on *jāti*. According to the classification based on merit, he is of the middling class who possesses qualities like tranquility.

**मध्यमपरिमाण** *madhyamaparimāṇa*—intermediate size

**Ś.II.iii.19 (452)**

**मध्यमप्रमाण** *madhyamapramāṇa*—authority of the second order

**M.II.i.18 (II.37)***āgama*

**मध्वादिवत्** *madhvādivat*—as in the case of honey etc.

**Ś.I.iv.10 (243)***yathā . . . . . arthaḥ* (244)

Just as the Sun which is not honey is thought of as honey (*Ch. III.i.*) or as the organ of speech which is not a cow, is fancied to be a cow (*Bṛ. V.viii*) or as heaven and other things, which are not fire are imagined to be fire, (*Ch. V.iv-viii*); so here also, something (*māyā*) that is not a she-goat is thought to be a she-goat.

**R.I.iv.10 (II.118)**

yathā . . . . .

For instance, the Sun in his causal state is one only, but in his effected state he is made into honey in order to be enjoyed by the *Vasus* and other gods, for the reason that he is the abode of nectar.

**M.I.iv.11 (I.365)**

*madhu . . . . . ca*

Just as the words honey, etc. in the *Madhu* and other *vidyās* are taken as declaring Brahman.

मध्वादिषु *madhvādiṣu*—in the *Madhuvidyā* etc.

**Ś.I.iii.31 (202)**

*brahma . . . . . sambhavati*

Because of the impossibility of the gods being qualified for the *Madhuvidyā* (meditation on honey) etc. If their competence for the knowledge of Brahman be admissible, it should be so with regard *Madhuvidyā* etc. as well, for they too are equally forms of *vidyā*. But this is not possible.

**R.I.iii.30 (II.71)**

*madhuvidyāyām . . . . .*

Those forms of worship in which the object of worship is conceived to be honey.

The so-called *Madhuvidyā* (*Ch.III*) represents as objects of devout meditation certain parts of the Sun which are being enjoyed by the different classes of divine beings *Vasus*, *Ādityas* and so on—the Sun being there called ‘*madhu*’ that is honey or nectar, to be brought about by certain sacrificial works to be known from the *R̥gveda* and so on; and as the reward of such meditation the text names the attainment of the position of the *Vasus*, *Ādityas*, and so on.

**M.I.iii.31 (I.312)**

*vasūnām . . . . . ityādinā*

In the *Madhuvidyā* etc. described in the *Chāndogya* beginning with, ‘This Sun...,’ etc.

मनः *manah*—mind

**R.I.I.3 (I.126)**

*manah . . . . . saṅkalpahetuḥ*

The mind alone is the cause of the will.

मनन *manana*—reflection

**Ś.I.i.4 (18)**

**R.I.I.1 (I.53)**

*śravaṇa . . . . . vidhīyate*

Reflection serves the purpose of fixing in the mind what has already been heard.

**M.I.i.1 (I.36)**

मनुष्याधिकारत्वात् *manuṣyādhikāratvāt*—men being qualified

**Ś.I.iii.25 (185)**

*śāstram . . . . . ca*

Though the scripture speaks impersonally, still it postulates the competence of human beings only, because human beings are able, desirous of results and not debarred and because there are texts about initiation with the sacred thread.

**R.I.iii.24 (II.51)**

*manuṣyāṇām . . . . .*

As men only are capable of devout meditation, and hence alone have a claim on scripture, the fact that the hearts of other living creatures also, such as donkeys, etc. have the same size cannot give rise to any objection.

**M.I.iii.25 (I.295)**

*manuṣyāṇām . . . . . arthaḥ (I.295)*

Since only the human beings are qualified to practise the *upāsanas* referred to in the *Vedas*, this particular *vidyā* directly related to them only although the Lord's assuming the size of the

thumb, cannot be applied to cattle and other living beings. There is no contradiction whatsoever in stating that Lord Viṣṇu assumes the size of the thumb, 'in the context of the human beings'.

मनोमय *manomaya*—mind-made

R.I.ii.2 (I.192)

*manomayaḥ* . . . . .

'He is mind-made' means that He is capable of being apprehended solely by the purified mind. He is apprehended only by that mind which is purified by means of such worship of the Highest Self as is accomplished with the help of the seven means, such as discrimination etc.

मनोवत् पञ्चवृत्तिः *manovat pañcavṛttiḥ*—like mind *Prāṇa* is possessed of five modes.

Ś.II.iv.12 (509)

*pañcavṛtti* . . . . . (510)

*Prāṇa* has five states like the mind. This distinction of states is derived from the different kinds of activity. *Prāṇa* is that which moves forward and performs the function of exhaling etc. *Apāna* is that which goes backward and performs the function of inhaling etc. *Vyāna* exists in between these two and performs works requiring strength. *Udāna* moves upwards and is the cause of such acts as departure from the body. *Samāna* is that which carries the essence of food equally to all the limbs.

Just as the mind has five modes, so has *Prāṇa*. The five modes of the mind that are caused by the five organs in relation to the five objects are well-known.

R.II.iv.11 (II.396)

Although there are different functions of the mind like desire etc. and although they have different ways of operation, desire etc., are not distinct principles from the mind, because there is the following scriptural statement to that effect, 'Desire, resolution... etc. all this is the mind itself

(Br.I.5.3). Similarly there is the following scriptural statement with regard to the *Prāṇa*—'*Prāṇa, apāna, vyāna, udāna, samāna*—all these are the *Prāṇa* itself'. Therefore, *apāna* etc. which are particular functions of the *Prāṇa* are not distinct principles.

M.II.iv.13 (II.238)

*atha* . . . . . *samānaḥ*

Indeed the chief breath is possessed of five states of existence namely, *prāṇa, apāna, vyāna, udāna* and *samāna*.

मन्त्रवर्णात् *mantravarṇāt*—on the authority of the words of the *mantras*.

Ś.II.iii.44 (480)

*mantra* . . . . .

From the *mantra* text 'Thus for...all *bhūtas* are merely a foot of His' etc. (Ch.III.xii.6), the individual self is known to be a part of the Lord—because the words *aṁśa* (part) and *pāda* (part) are synonymous with *bhāga*.

R.II.iii.43 (II.381)

*Pāde* . . . . .

From the Vedic passage, 'One part of it are all beings, three feet of it are the Immortal Heaven' (Ka.III.12.6), the individual self must be held to be a part of Brahman, for, the word 'foot' denotes a part.

M.II.iii.44 (II.202)

*pādo* . . . . . *iti*

From the *Rgveda* statement, 'All the beings are but a foot (part) of Him' it is known that the individual is a part of the Supreme Lord.

मन्त्रादिवद् वा *mantrādivad vā*—or as in the case of *mantras*, etc.

Ś.III.iii.56 (703)

*tathā* . . . . . *iti*

It is seen that *mantras*, rites and subsidiaries occurring in one branch are taken over to some other branch. Thus even for those (belonging to the *Yajurveda*) who do not have the *mantra* 'Kūṭarurasi' (Thou art *Kūṭaru*) 'meant for use when taking up a stone pestle for grinding rice, the injunction for its application is seen to be stated thus: 'He shall take up the stone with the *mantra*, 'Thou art *kūṭaru*'.

### R.III.iii.54 (II.526)

also, as in the case with the *mantra* etc.

*vā* . . . . .

The word 'vā' means 'also'. By the expression 'ādi' are denoted class, quality, number, similarity, order of succession, subsistence and action just as, in the case of *mantras*, etc. although they are declared each in one branch of the *Veda* only. Thus application in all the branches is made out by the principles of interpretation like self-sufficient scriptural texts.

### M.III.iii.58 (III.264)

*saiva* . . . . . *evam*

Even as the *mantras* referring to all the gods are studied.

मन्दाधिकारी *mandādhikārī*—eligible person of the lowest cadre

### M.I.I.1 (I.27)

*tatra* . . . . . *manda*

The lowest class of eligible persons comprises men of the highest order. This is the classification based on *jāti*. According to the classification based on merit, he is said to belong to the lowest class who is devoted to the Highest Lord and has merely studied the scripture (without possessing tranquility etc.).

'ममात्मा भद्रसेनः' *mamātmā bhadrasenah*—'Bhadra-sena is my self'.

### Ś.I.6 (42)

*yathā* . . . . . *ili*

In the expression 'Bhadrasena is myself' the word 'self' is used by a king in respect of a servant doing everything for him.

मरण *maraṇa*—death

### R.III.ii.10 (II.433)

In the condition of death, there is complete cessation of all connection of the self with the body and with all the vital airs.

### M.III.i.1 (III.1)

*'bhūtānām viniṣṭīstu maraṇam'*

'Death is said to be only the separation of elements'.

परणावभृथत्व *maraṇāvabhṛthatva*—conception of death as the final bath marking the end of a sacrifice.

### Ś.III.iii.24 (653)

महत् *mahat*—the universal principle called 'Mahat'

### R.I.i.1 (ii) (I.30)

The seven principles from *mahat* downwards are called the universal principles.

### 1) M.II.iii.16 (II.156)

*Mahat-tattva*

'the great principle'

### 2) M.IV.iv.23 (IV.123)

the Vedic word 'Mahat'

*mahaniyam* . . . . . (J.124)

*Mahat* is the Vedic word denoting Vāyu.

*Mahat* means that which deserves worship.

महत्त्व *mahattva*—being gross

### R.I.i.3 (I.123)

e.g., the earth, ocean, mountain, etc.

महदाद्याः mahadādyāḥ—mahat and others

Ś.I.iv.11 (245)

The seven counting from *mahat*, that is the seven modifications are *mahat* (that is intellect), egoism and five subtle elements (space, air, fire, water, earth). They are both modifications and sources.

R.II.ii.1 (II.277)

mahadādi . . . . . anugrahakāḥ

There are seven principles which are the effects of *Prakṛti* and the causal substances of everything etc., These seven are the *mahat*, the *ahaṅkāra* and the rudimentary subtle conditions of sound, touch, form or colour, taste and smell. Of these, the principle of egoity is of three kinds : *Vaikārika*, *Taijasa* and *Bhūtādi*. Of these, the *Vaikārika* which is born out of predominant *sattva* consists of the organs of senses etc. *Bhūtādi* born out of predominant *tamas* is the cause of the subtle rudiments forming the causes of the great elements of fire etc. The *taijasa* however, born out of *rajas* is auxiliary to the two former.

महदीर्घवत् ह्रस्वपरिमण्डलाभ्यां mahaddīrghavat hrasva-parimaṇḍalābhyām—like the great and long, from the short and inextensive.

Ś.II.ii.11 (364)

tadevam . . . . . chinnam (365)

Even as from the ultimate atoms which are inextensive, arise dyads which are microscopic in size but have no length and the triads which have both magnitude and length, or as from the microscopic and non-linear dyads are formed the triads having volume and length, but neither atomicity nor absence of length is reproduced, so also if the insentient universe emerges out of intelligent Brahman, what do you lose?

R.II.ii.10 (II.289)

vā . . . . .

The word 'vā' is used in the sense of cumulation also.

'Like the big and long' means like the arguments about the production of the tertiary particle. 'From the short one and the round one' means from the secondary particle and the infinitesimal atom. The meaning is that similar to the theory which relates to the production of the world from the infinitesimal atom through the secondary particles etc., all else are also inconsistent.

M.II.ii.11 (II.78)

mahat . . . . . utpadyate

Just as the molecules being big and long could produce effects (things) having dimensions, then the binary compounds and atoms too could produce effects of dimensions on account of their shortness and sphericity. The contrast implied by the phrase 'just as' means that otherwise even the former should be held incapable of producing any dimension in their products, for there is nothing to cause a distinction between the two referred to.

महद्वच्य mahadvacca—and like Mahat

Ś.I.iv.7 (239)

yathā . . . . . (240)

Just as *mahat* does not signify the pure intellect of the Śāṅkhya in Vedic literature, so also the word '*avyakta*' cannot mean *Pradhāna* in Vedic use.

R.I.iv.7 (II.113)

yathā . . . . .

In the statement, 'The great self...', etc. the term '*mahat*' (great) is in the same grammatical equation with the word '*ātman*' (self). Hence it does not mean the *mahat* principle of the Śāṅkhya. In the same manner, owing to the fact of its having to be superior to the self, the term *avyakta* does not denote the *pradhāna* of the Śāṅkhya.

M.I.iv.8 (I.359)



*yathā . . . . . api*

Just as the word 'mahat' (the great) though generally accepted to denote the *mahattatva* is still applicable to the Supreme Lord only in its primary sense so also other words denote the Supreme in their primary connotation.

महाकाशघटाकाशान्याय *mahākāśaghaṭākāśanyāya*—analogy of the cosmic space and the little bits of space in a jar

Ś.II.i.22 (328)

महातमम् *mahātamas*—(the great hell of darkness)

M.III.i.23 (III.52)

*mahā . . . . . iti*

'The *mahātamas* is said to consist of three regions—the topmost, the middle, the nethermost. Mere hearing of the nethermost region would bring in the swoon'

महादेव *mahādeva*—the Supreme Lord (Viṣṇu)

M.I.iii.3 (I.237)

*mahādevo mahattvataḥ*

Lord Janārdana (Viṣṇu) is called Mahādeva for He is great and supreme.

महापरिमाण *mahāparimāṇa*—infinite

Ś.II.iii.19 (452)

महाप्रलय *mahāpralaya*—final dissolution

Ś.I.iii.30 (199)

*mahāpralaya . . . . . ca*

where all behaviour is eradicated.

महाभूत *mahābhūta*—the Great Elements

R.I.i.1 (I.172)

The great Elements are the Ether, Air, Fire, Water and Earth.

मातरिश्वा *mātarīśvā*—what moves in the atmosphere, i.e., air

Ś.II.iii.8 (435)

R.II.iii.8 (II.348)

M.II.iii.8 (II.128)

मानवमावर्त *mānavamāvartam*—creation of Manu

Ś.I.ii.16 (116)

M.IV.iv. 20 (IV.118)

cycle of mortal beings

*mānavāḥ . . . . . saṁsāraḥ* (J.119)

Wordly existence is called the whirlpool of human beings, where they whirl around again and again.

मानसवत् *mānasavat*—like the imaginary act

Ś.III.iii.45 (691)

*mānasavat . . . . . (692)*

This is like imaginary acts. In connection with the *Daśarātra* the taking up of the *Soma* vessels, the placing of the vessel on its proper place, the offering of the *soma* libation, the taking up of the remainder after the offering, invitation by the priests to one another to partake of the *soma* and the drinking of the *soma* by them that are mentioned in the *Vedas* are all but mental acts.

R.III.iii.44 (II.518)

as is the case with the *mānasa* ritual

*yathā . . . . . ihāpi*

as in the case with the vessel belonging to the *mānasa* rite. In the *Dvādaśāha* sacrifice, on the tenth day, in relation to the vessel of the *mānasa* ritual, taking the *soma* juice to the sacrificial ritual—the fires built up by the mind etc. which

are comprised in that context have undoubtedly the character of the sacrifice consisting of work.

**M.III.iii.46 (III.239)**

as in the case of mental acts

*mānasa . . . . . samayoh*

In two acts of meditation of equal efficacy, either of them may be chosen.

मानवर्णिकमेव च *māntravarnikameva ca*—and the very one spoken of in the *mantra*

**Ś.I.i.15 (54)**

*yasmāt . . . . . iti*

Brahman that was introduced in the *mantra* text 'Brahman is birth...', etc. (*Tai.II.i.1*) is spoken of in the *Bṛāhmaṇa* portion.

**R.I.I.16 (I.230)**

*satyaṁ . . . . .*

That Brahman which is described in the *mantra*, 'The Brahman is Existence, Knowledge, Infinity' (*Tai.II.I.I.*).

**M.I.i.15 (I.103)**

*brahma . . . . . giyate*

The text beginning with, 'He who...', etc., goes on to describe Brahman thus, 'That which...', etc. That Brahman which is described in the above *mantra* is proclaimed as the self-abounding in bliss.

मांसादि भौमं *māmsādi bhaumam*—Flesh etc. are produced from earth.

**Ś.II.iv.21 (520)**

Flesh is of earthy nature.

*māmsādi . . . . . iṣyati*

The flesh etc. are accepted as being earthy, like the excreta; both the flesh and mind are also accepted as earthy.

**M.II.iv.22 (II.255)**

Flesh etc. are the products of earth.

*yat . . . . .*

From the text, 'that which...', etc., flesh, etc., only consist mainly of earth; not the whole body.

From the *Kāśāyanaśruti*, 'As the...flesh is produced out of the composite earth'.

माया *māyā*—Illusory power

**Ś.I.iv.3 (231)**

*avyaktā hi sā māyā . . . . .*

That *Māyā* is surely unmanifest for it can never be ascertained as real or unreal.

**R.I.I.1 (ii) (I.39)**

power of the Lord

*māyā . . . . .*

The word *māyā* is not known to express what is indescribable. If it be said that the word *māyā* being synonymous with unreality (i.e. *avidyā*) expresses what is indescribable, it is replied that this also is not right. Because the word *māyā* is used to denote the weapons of *asuras* and *rākṣasas*, which are really existent things. Hence the word *māyā* denotes the creation of wonderful things. *Prakṛti* also is called by the name *māyā* because it certainly possesses the power of creating wonderful things.

The Highest Person is called the *Māyin*, simply because He is the owner of *māyā*, but not because He is characterised by *avidyā*. The wonderful powers of the Lord are denoted by the word *māyā*.

**R.I.i.1 (ii) (I.74)**

*Prakṛti*

**M.I.iv.25 (I.389)**

power of the Lord

*māyām . . . . . bhavati (J.389)*

From the scriptural passage, '*Māyā*' is *Prakṛti* and from the *smṛti* passage. 'Thy will is stated as

*Prakṛti*, *vāsanā*...etc.', the will of the Lord which is called *Prakṛti* is said to be *Māyā*.

मायामात्रं तु māyāmātram tu—but mere *māyā*

Ś.III.ii.3 (563)

tu . . . . .

The word 'tu' refutes the opposite view. The creation in the dream state is a mere product of *māyā*, there being not the slightest touch of reality in it.

R.III.ii.3 (II.426)

nothing but a marvel

tu . . . . . vācī

The word 'tu' sets aside the objection here. The totality of things, which in the condition of dreams consists of chariots, lotus-tanks etc. is nothing but a marvel. They are all created by the Supreme Person.

M.III.ii.3 (III.79)

only from the Lord's will

svacchā . . . . . sādhanenu

The Lord solely at His will makes the soul see in dream state. He does not create with any other means or out of any other material.

मायिन् māyin—the owner of *māyā*

R.I.i.1 (ii) (I.74)

The Supreme Lord

'मायी सृजते' 'māyī sṛjate'—Owner of the *māyā* (the Lord) creates.

R.I.iv.10 (II.118)

svena . . . . . arthaḥ

The meaning is that the Lord of all who is the owner of *māyā* creates the whole world out of this cause, *Prakṛti* in its subtle condition, wherein it is inseparable from Himself.

माहेश्वराः māheśvarāḥ—Śaivas and others

Ś.II.ii.37 (410)

मिथ्या mithyā—illusion

Ś.I.i.1 (2)

asmat . . . . . yuktaṃ

The superimposition of the object, the sphere of the concept of 'Thou' and of its attributes, on the subject, the intelligent self, the sphere of the concept of 'I' and contrariwise the superimposition of the subject and its attributes on the object, can properly be only an illusion.

mithyā . . . . . ca (P.22)

The term *mithyā* has two meanings: One, deceit and two, the inexplicable.

mithyā . . . . . ucyate (P.27)

By *mithyā* is meant indescribability.

mithyā . . . . . iti (V.M.6)

The word '*mithyā*' signifies concealment. This is what is said: super-imposition is pervaded by non-apprehension of difference; the opposite thereof, i.e., the apprehension of difference, is present here, which, getting rid of that non-apprehension of difference, gets rid also of the super-imposition pervaded thereby.

R.I.i.1 (I.137)

unreal

मिथ्याज्ञान mithyājñāna—illusory knowledge

Ś.I.i.2 (12)

na . . . . . jñānaṃ

Indeed in respect of one and the same post true cognition does not arise in the form, 'It is a post, or something else, a man'. In this case, 'or something else, a man' is an illusory cognition.

Ś.I.i.4 (22)

*mithyā . . . . . nidānam* (V.M.)

Illusory knowledge which is *avidyā*, is the primal cause of transmigration, even in the visible manner of generating desire etc.

Ś.I.i.4 (31)

*śarīrātmābhinnalakṣaṇam*

consisting in the conceit of self in the body.

R.I.i.1 (I.42)

wrong knowledge

मिथ्यात्मा *mithyātmā*—illusory self

Ś.I.i.4 (34)

*mithyā . . . . . ātmā* (P.520)

Starting with his own body, the insistent personal ego, the 'I' concept embraces all the 'idam'-*amśa*. The concept of 'I', the non-self as the self, is the illusory *ātmā*.

*deha . . . . . mithyā* (V.M.99)

In the conceit of the Self in the body, organs etc., it is an illusion like the cognition of silver in nacre.

मिथ्याप्रत्ययरूप *mithyāpratyayarūpa*—of the nature of illusory cognition.

Ś.I.i.1 (5)

*evam . . . . . rūpaḥ*

The beginningless and endless natural superimposition is of the nature of illusory cognition.

*mithyā . . . . . darśayitum* (P.207)

The inclusion of the suffix '*rūpa*' to *mithyāpratyaya* is to show that this truth is known only after one engages and understands the definition of the word '*mithyā*'. In empirical usage, the *pratyayas* of 'I am a man' etc. are never taken as false.

*mithyā . . . . . anirvacanīyatvaṁ* (V.M.25)

The nature of illusory cognition is indeterminability.

मिथ्याभिमान *mithyābhimāna*—illusory conceit.

Ś.I.i.4 (31)

cause of direct relation

मुक्तः *muktaḥ*—liberated

Ś.IV.iv.2 (848)

*ya . . . . . avatiṣṭhate*

The entity that is spoken of here as becoming manifest in its self, becomes free from its erstwhile bondage and continues as the pure self.

R.IV.iv.2 (II.633)

*karma . . . . . vinirmuktaḥ*

He who is released from contact with *karmas* and from the body produced by them.

M.IV.iv.2 (IV.93)

*mukta . . . . . ucyate*

It is the released soul that is spoken of here.

मुक्ति *mukti*—release

M.I.i.17 (I.109)

*mukti . . . . . Bhāgavate*

In the *Bhāgavata*, release is defined as follows; 'The final release consists in being resorted to pure spiritual existence after casting off the unessential forms'.

M.III.i.1 (III.1)

*mukliḥ . . . . .*

'Liberation consists of (the soul) being released from the elements.'

मुक्तिफलानियमः *muktiphalānīyamaḥ*—No rule with regard to liberation, the result of knowledge

Ś.III.iv.52 (759)

*na . . . . . āśaṅkitavyaḥ*

With regard to liberation, the result of knowledge, there is no such rule. One must not entertain any misconception of any such rule being applicable with individual variation in the matter of the resulting liberation.

### R.III.iv.51 (II.568)

non-determination as to the fruit of salvation

*mukti . . . . . uniyamah*

In the case of the origination, through works of very great merit, of such knowledge as has for its result final results, the time is not definitely fixed.

### M.III.iv.51 (II.348)

*yathā . . . . . (J.348)*

Just as there is no rule that knowledge produced in one body itself can lead to salvation, likewise, even regarding the fruit called salvation also there is no hard and fast rule. That is, there is no rule that soon after the fall of the body, liberation automatically sets in. (Liberation comes only when all the *prārabdhakurmas* are completely exhausted).

**मुक्तोपसृप्यव्यपदेशात्** *muktopasrpyavyapadeśāt*—Because there is the declaration about (Its) attainment by the released.

### Ś.I.iii.2 (148)

*itāśca . . . . . muktopasrpyam*

From this additional reason that this repository of heaven, earth, etc. is taught as the goal to be reached by the liberated, it follows that this repository is the Supreme Brahman. *Muktopasrpya* means, attainable by those freed from *bondage*.

And it is well known from such texts as the following that Brahman is attainable by the liberated: 'When all...', etc. (*Br.IV.iv.7*)

**मुक्तोपसृप्यव्यपदेशाच्च** *muktopasrpyavyapadeśācca*—and on account of the being declared of that to which the released have to resort.

### R.I.iii.2 (II.3)

*ayam . . . . .*

This person who forms the abode of the heaven, the earth, etc. is declared to be the object of attainment even to those who are released from the bonds of *saṁsāra* by the texts, 'When the...', etc. (*Mu.III.1.3*); 'Just as the flowing rivers...', etc. (*Mu.III.2.8*)

### M.I.iii.2 (I.236)

*amṛtasya . . . . . vyapadeśāt*

Texts like, 'He who...', etc., and 'Nārāyaṇa...', etc., declare that Viṣṇu is the final goal of those who have attained salvation.

**मुख्य आत्मा** *mukhya ātmā*—primary self

### Ś.IV.i.3 (772)

**मुख्यत्वात्** *mukhyatvāt*—that being the primary meaning.

### Ś.IV.iii.12 (831)

*param . . . . . (832)*

The Supreme Brahman is the primary meaning of the word Brahman, the lower one being its secondary meaning. Between the primary and secondary meanings, one readily understands the primary meaning.

### R.IV.iii.11 (II.623)

*tu . . . . . mukhyatvāt*

Because in the passage, 'Its person...', etc., (*Ch.V.10.2*) the word 'Brahman' has its primary sense in the Supreme Brahman only.

### M.IV.iii.12 (IV.85)

*brahma . . . . . iti*

Because the word 'Brahman' primarily denotes only the Supreme Brahman.

**मुख्यनित्यता** *mukhyanityatā*—absolute reality

### M.II.iv.2 (II.217)

मुख्यप्राण *mukhyapṛāṇa*—chief vital force

Ś.I.i.28 (84)

M.II.iv.10 (II.233)

Chief breath is of five kinds: Outgoing breath, incoming breath, that which is spread over the whole body, that which moves upward and that which digests.

मुख्यवृत्त *mukhyavṛtta*—having primary significance

R.I.i.1 (ii) (I.57)

*jīva . . . . . dvayam*

The two words 'That' and 'Thou' mainly signify Brahman, who is the cause of the world, and who has the individual soul for His body.

मुख्यार्थ *mukhyārtha*—primary sense

R.I.i.1 (I.94)

मुग्धे *mugdhe*—in the case of a person in swoon

Ś.III.ii.10 (579)

There is such a phenomenon as a man in a swoon whom people call unconscious.

R.III.ii.10 (II.433)

M.III.ii.10 (III.94)

मुद्राषट्क *mudrāṣaṭka*—six tokens (of Paśupati)

R.II.ii.35 (II.313)

*kaṇṭhikā . . . . . pracakṣate*

The six tokens are stated to be the single-row necklace, the golden brooch and also the earrings, the crest-jewel, the ashes and the sacred-thread.

मुनि *muni*—sage

Ś.III.iv.47 (753)

*muni . . . . . darśanāt*

The term 'muni' implies an abundance of knowledge, and it is possible to derive the word in the sense of 'one who contemplates.' Moreover, such usage is met with as, 'Among the *munis* (contemplative sages) I am Vyāsa'. (*Bh. G. X. 37*)

मूर्त *mūrta*—gross

Ś.III.ii.22 (596)

R.III.ii.26 (II.442)

मूलकारण *mūlakāraṇa*—primary source

(Brahman)

Ś.I.i.2 (10)

मूलप्रकृति *mūlaprakṛti*—the primordial Nature

Ś.I.iv.11 (244)

undifferentiated category

R.I.iv.11 (II.122)

The root of all things is unevolved.

R.II.ii.1 (II.277)

*mūla . . . . . eva*

The primordial matter is constituted by the three substances called *sattva*, *rajas* and *tamas*. In a state of complete equipoise, none of the three things is either deficient or in excess. The essential nature of those three consists respectively: pleasure, pain and dullness; they have for their respective effects lightness and illumination, excitement and mobility, heaviness and obstruction. They are absolutely non-perceivable by means of the senses, and are to be defined and distinguished through their effects only. *Prakṛti* consisting in the equipoise of *sattva*, *rajas* and *tamas*, is by itself non-sentient but subserving the enjoyment and final release of the many sentient beings, eternal, all-pervading, ever active, not the effect of anything, but the one general cause.

मृत्यु *mṛtyu*—effects of past *karma*

## (1) R.I.i.1 (I.66)

*jñānotpatti . . . . . karma*

*Mṛtyu* denotes the effects of the past work which is obstructive to the generation of knowledge.

*jñāna . . . . . rūpam (I.i.1) (I.67)*

Work which is obstructive to knowledge is of the form of merit and demerit.

## (2) R.I.i.1 (ii) (I.75)

*tamas*

'*yo mṛtyum antare...*' etc. In the above passage, the word *mṛtyu* means the subtle non-intelligent thing which is expressed by the word '*tamas*'.

## R.I.iv.27 (II.168)

*utra . . . . . abidhiyate*

Here by the word *mṛtyu* is denoted the extremely subtle thing which is denoted by the word '*tamas*'.

मृत्युवत् *mrtyuvāt*—as it is in the case of death.

## Ś.III.iii.51 (697)

*mrtyuvāt . . . . .*

In the texts, 'This very...', etc. (Ś.B.X.v.23), the word Death is used equally for fire and the Being in the Sun; yet they do not become absolutely the same.

## R.III.iii.49 (II.521)

*na . . . . . bhavati*

Here for that person who is within the orb, there is not, as in the case of *Mṛtyu*, the attainment of his world, that is reaching his place.

## M.III.iii.53 (III.253)

as from death

*yathā . . . . . mātrūti*

Just as from mere death, release cannot result.

मुदितकषाय *myditakaṣāya*—He from whom has been rubbed away all attachment.

## Ś.I.iii.8 (157)

मेधा *medhā*—steady meditation

## R.I.i.1 (I.60)

*medhā nididhyāsanam (S.S.I.60)*

Steady meditation is reflection.

मोक्ष *mokṣa*—release

## Ś.I.i.4 (20)

*mokṣākhyasya āśarīratvasya*

Non-embodiment called release.

*ataḥ . . . . . siddham*

That non-embodiment called final release, which is distinct from the fruit of ritual to be observed, is established to be eternal.

## Ś.I.i.4 (24)

*anādheya . . . . . mokṣasya*

Final release is of the nature of Brahman, to which no excellence can be added.

## Ś.I.i.4 (25)

*brahmabhāvaśca mokṣaḥ*

Becoming Brahman is final release.

## Ś.II.i.11 (304)

*saṃyag . . . . . mokṣu*

Liberation comes from true knowledge.

## R.I.i.7 (I.181)

*brahmasampattilakṣaṇa*

Release, the nature of which is the attainment of Brahman.

## R.I.ii.12 (I.305)

*hecit . . . . . ācaḥṣate*

Buddhists say that the final release consists in the destruction of the essential nature of the soul, which is constituted here of consciousness.

*anye . . . . . astumayum*

Advaitins say that it is the disappearance of *avidyā* from enduring entity which consists purely of the consciousness.

*āpare . . . . . rūpam*

Naiyāyikas hold that it is the state of the soul's complete self-isolation, consisting in the removal of all such imposed specific characteristics as knowledge etc., from the soul which is in itself non-sentient like a stone.

*āpare . . . . . āliṣṭhanle*

The followers of Bhāskara who acknowledge the existence of a Supreme Self that is devoid of all evil, maintain that final release consists in that self, which has become an individual soul in consequence of its association with limiting conditions, becoming Itself (again) through the disappearance of those limiting conditions.

*trayyanta . . . . . ācakṣate*

Those who are well-versed in the *Vedānta* say that final release is indeed the natural experiential realisation of the Supreme Self by the individual soul on the removal of its ignorance by that soul through the essential nature of which is concealed in the *avidyā* made up of the beginningless *karma*. The sole delight of the soul consists in the experiential realisation of the Supreme Self, and the essential nature of which is unlimited knowledge accordant with such realisation and which is, as constituting It is body, a mode of the Supreme Brahman who is the Self of all, is distinct from all things other than Itself, is a mine of numerous auspicious qualities characterised by natural and unbounded excellences, who is altogether of the essential nature of the endless bliss and knowledge which are antagonistic to all evil, and who again is the only cause of the whole world.

**R.II.ii.31 (II.308)**

*mokṣa . . . . . āvirbhāvaḥ*

The Jaina system states that *mokṣa* is the

manifestation, in its natural and true form of him whose sins, beginning with attachment, have all been removed.

**M.I.i.7 (I.78)**

*itaraṣu . . . . . iti*

By means of the direct realisation of the Supreme Lord, release is said to be obtained. Release arises from the grace of Lord Viṣṇu, who is the Supreme Lord.

**M.II.i.12 (II.23)**

release which is proved by *pramāṇas*

मोक्षोपदेशात् *mokṣopadeśāt*—Because liberation is taught

**Ś.I.i.7 (43)**

*ācārya . . . . . upadeśāt*

Liberation itself is taught in the passage, 'One who..., ' etc. (*Ch. VI.xiv.2*).

**R.I.i.7 (I.180)**

*mumukṣoḥ . . . . . (I.i.7) (I.181)*

Śvetaketu, is at first—by means of the clause, 'Thou art that'—instructed to meditate on himself as having his self in that which truly is; and thereupon the passage, 'For him there is delay only as long as he shall not be released, then he shall be released' teaches that for a man taking his stand upon that teaching there will be release, the nature of which is the attainment of Brahman—which is delayed only till the falling of the body.

**M.I.i.7 (I.78)**

*yasya . . . . . upadiśyate*

Because in the *Bṛhadāraṇyaka Upaniṣad* release is said to be obtained by him who is devoted to *ātman* in the text, 'He..., ' etc.

मौन *mauna*—meditativeness

**Ś.III.iv.49 (753)**



*tasmāt . . . . . rūpam*

'Meditativeness' which is a third factor counted along with strength arising from knowledge and scholarship, consists of an abundance of knowledge.

**R.III.iv.48 (II.664)***idam . . . . . rūpam*

This *mauna* is a different thing from the *mauna* whose object is to fix in the mind what has been heard. It is to be in touch often and often with that which is the object of meditation. It has the nature of the mental conception of that object.

मौनवत् *maunavat*—like monasticism**Ś.III.iv.49 (755)***yathā . . . . .*

Just as the two stages of life, monasticism and householder's life are approved by the *Vedas*, so also are the other two, viz., life in the forest and life in the teacher's house.

**R.III.iv.48 (II.564)***sarveṣaṇā . . . . .*

The injunction on him who has passed beyond all desires, of *mauna* preceded by wandering as a mendicant, is meant to illustrate the duties of all *āśramas*. For the duties of the other *āśramas* are taught by scripture no less than those of the *muni* and the house-holder.

**M.III.iv.48 (III.341)***Kauṇṭharavya . . . . . dṛṣṭāntena*

In the *Kauṇṭharavya Śruti* it is taught that the duties of all other stages of life are discharged by gods, the ascetic stage being taken as typical.

यज्ञ *yajña*—sacrifice**Ś.III.iv.26 (738)***atha . . . . . sūcyate*

'What is called a sacrifice is really *brahmacarya*' (*Ch. VIII.v.1*), where bachelor studentship, a means to the acquisition of knowledge, is praised by comparing it with sacrifices etc. It appears that the sacrifices etc. are also a means to it.

यज्ञादिश्रुतेः *yajñādiśruteḥ*—on the authority of the *Upaniṣad* prescribing sacrifices etc.

**Ś.III.iv.26 (737)***yajñādi . . . . .*

There occurs the text, 'The *Brūhmaṇas* seek to know it through the study of the *Vedas*, sacrifices, charity, austerity consisting in a dispassionate perception of sense-objects' (*Bṛ.IV.iv.22*), which shows the helpfulness of sacrifices etc., to the attainment of knowledge. Moreover, it is understood from their association with 'seeking to know', that they act as a means for the emergence of knowledge.

**R.III.iv.26 (II.550)***yajñādiśruteḥ . . . . .*

By means of the scriptural passages enjoining sacrifices etc., '*The Brūhmaṇas...*' etc. (*Bṛ.IV.4.22*). The meaning of the term '*vividiṣanti*' in the above passage is, 'they desire to know with the help of sacrifices.', that is, through sacrifices etc. they desire to attain *vidyā*.

**M.III.iv.26 (III.312)***vividiṣanti . . . . .*

As it is seen from the *śruti*: 'they seek to know Him by means of sacrifices, distribution of gifts, penance, by abstinence' (*Bṛ.VI.4-22*).

यतः *yataḥ*—from which (Brahman)**Ś.I.i.2 (9)***yataḥ . . . . . nirdeśaḥ (10)*

'whence is the designation of the cause'.

*yataḥ . . . . śeṣaḥ* (10)

That omnipotent and omniscient source must be Brahman from which occur the birth etc. of the universe.

*yataḥ . . . . darśayati* (P.409)

He points out that the word 'yataḥ' indicates the cause in the sense of a material cause depending on which it has taken the Fifth Case. It is not due to any other factor.

**R.I.i.2 (I.102)**

*yataḥ . . . . arthaḥ*

The word 'yataḥ' denotes that Highest Person who is the Lord of all, who possesses a nature which is hostile to all that is evil, who wills the truth, who possesses innumerable auspicious qualities such as knowledge, bliss etc., who is omniscient, omnipotent and merciful in the highest degree and from whom proceed, creation, preservation and destruction—is Brahman.

*yataḥ yena . . . .* (I.111)

By the expressions 'from whom', 'by whom' and 'to whom', the cause of the creation etc. of the world is pointed out in the *Taittiriya* passage, 'yato vā...' etc., as though It is a well-known thing and the fact of that cause being well-known is expressed in the *Chāndogya* passage; 'sadeva...' etc. From the above passage the fact of Brahman forming the instrumental and the material cause of the world, the negation of any second operative cause and that one Being as the cause and substance of everything is denoted.

**M.I.i.2 (I.47)**

*ṣṣṣi . . . . yataḥ*

Brahman is that from whom the origin, subsistence, dissolution, order, enlightenment, *avidyā*, bondage and absolution proceed.

*yato . . . .*

The scripture says, 'That of whom these beings are born, by whom when born, they live, into whom

they retire for rest and life again, that is Brahman' (*Tai.iii.1*).

यथाक्रतु *yathākratu*—according to what one meditates on

**Ś.I.ii.1 (95)**

यथा च तक्षा *yathā ca takṣā*—but a carpenter

**Ś.II.iii.40 (469)**

*yathā . . . . bhavati* (471)

The word 'ca' is used in the sense of 'tu' (but). It is not to be thought that the agentship is natural to the soul just as heat is to fire. On the contrary, as it is seen in the world that a carpenter feels unhappy when working as an agent with instruments like an adze, and the same man becomes happy when he reaches his own home leaving behind the instruments like the adze.

**R.II.iii.39 (II.373)**

and as the carpenter

*yathā . . . . karoti*

For instance, a carpenter although he is possessed of axes and other auxiliary instruments does actions, or does not do actions, just as it suits his desires.

**M.II.iii.40 (II.196)**

and even as the carpenter.

*yathā . . . . api*

As the carpenter is an agent under the master who causes him to work and is also an agent by himself, so in the case of the soul, there is the guidance of the Lord, as well as the soul's own capability of action.

यथा प्राणादिः *yathā prāṇādih*—As in the case of the vital breath etc.

**Ś.II.i.20 (326)**

*na . . . . ananyatvam*

The various forms of the vital force, though distinct from one another, are not different from the vital force itself since they equally partake of the nature of air (energy). Similarly the effect is non-different from the cause.

**R.II.i.20 (II.262)**

*yathā . . . . . bhavati*

As the one air, according as it undergoes in the body different modifications requires a new name, new characteristics, and new functions, being then called *prāṇa*, *apāna*, and so on, thus the one Brahman becomes the world, with its manifold moving and non-moving beings.

**M.II.i.21 (II.41)**

*tucca . . . . . indriyādih*

For all the means and materials are always imbued with the Lord's presence as their guiding principle, just as the body, the senses, the vital airs are.

**यथार्थ *yathārtha*—real**

**R.I.I.1 (ii) (I.31)**

**यथाव्यपदिष्टोक्तेः *yathāvyapadiṣṭokteḥ*—on account of Brahman as described, being declared**

**Ś.I.iv.14 (249)**

*yathā . . . . . (251)*

As in one passage, so in all other *Vedānta* passages, the creator is described as one who is omniscient, the Lord of all, the inner self of everything good, as the one and only cause without a second. The texts such as 'Existence, Knowledge....'. etc. (*Taittirīya Upaniṣad*).

**R.I.iv.14 (II.128)**

*ākāśādiṣu . . . . . (II.130)*

Brahman is distinguished by omniscience and other qualities, as described in the *sūtra*, 'That from which origination etc. of the world proceed'. That Brahman only, is declared by the scripture to

be the cause of the Ether and so on. That is the Being which is declared to be the cause in the passage such as: 'From that self sprang Ether' (*Tai.II.1*) and 'That sent forth fire' (*Ka.VI.2*) is none other than Brahman.

**M.I.iv.15 (I.372)**

*yathā . . . . . ukteḥ*

For, He is mentioned in the manner described, that is, as unperceived etc., and as present in *ākāśa* etc., by such texts as 'He who stands...' etc. (*Br.V.vii.12*)

**यथाश्रयभावः *yathāśrayabhāvaḥ*—There the position is the same as their bases.**

**Ś.III.iii.61 (711)**

*yathairva . . . . .*

As their bases, viz. the hymns etc. are applied in groups, so also must be the concepts in a meditation, for the concepts are determined by their bases.

**R.III.iii.59 (II.631)**

*udgītha . . . . . vidyāḥ*

The *vidyās* which are given in this and other passages are based upon the accessories of sacrifice like the *udgītha*.

**M.III.iii.63 (III.275)**

with reference to the limbs on which they depend

*aṅga . . . . . kartavyā*

As for the gods, their meditation should have reference to the particular limbs of the Lord's person which form their abode (from which they have also sprung).

**यथासंख्यन्याय *yathāsankhyanyāya*—the law concerning the numeral order.**

**Ś.III.ii.22 (599)**

**यथेतं *yathetam*—along the path followed while going**

## Ś.III.i.8 (537)

te . . . . . ityanthaḥ (543)

When they come down, they do so along the path followed by them while going up. 'yathetaṁ' means 'just as they had gone'.

## R.III.i.8 (II.413)

ataḥ . . . . . (II.414)

They return to this world by the path of their ascent.

ārohaṇam . . . . . krameṇa (II.414)

The ascent takes place by the following stages viz., smoke, night, the dark half of the moon, the six months of the sun's southern progress, the world of fathers, ether and moon.

## M.III.i.9 (III.26)

kvacit . . . . . viśvayutvāt (J.27)

Normally in a few *śruti* texts it has been admitted that the return of the soul is exactly by the same route it has taken for going there. The *śruti* 'As it...', etc., speaks of that only (But the present aphorism points out that the route by which the *jīva* returns is extremely strenuous and is different from the one taken to go to heaven. This is to generate a sense of detachment for *svarga*).

'यदेव विद्यया' इति हि 'yadeva vidyayā' iti hi—The text 'Whatever is done with knowledge' surely indicates this.

## Ś.IV.i.18 (793)

tathā . . . . . (795)

The text, 'Whatever one does along with knowledge, faith, and meditation becomes more efficacious' (*Ch.I.i.10*), speaks of the rites like *Agnihotra* etc. as becoming more efficacious in producing their own results when they are associated with their own meditations. It thereby shows that the very same *agnihotra* etc., have at least some efficacy in producing their results even when not in association with meditation.

The obligatory rites like *Agnihotra* etc., both as associated with and unassociated with meditation, that were undertaken by an aspirant of liberation, become the destroyers as far as possible of the accumulated sins that obstruct the realization by Brahman. Thus indirectly they become the cause of the realization of Brahman.

## R.IV.i.18 (II.589)

yadeva . . . . . hi

The text, 'Whatever he does with knowledge that is more vigorous' (*Ch.I.i.10*) which states that the knowledge of the *udgūṭha* has for its result non-obstruction of the result. Non-obstruction of the result of the sacrifice implies that the result of works actually performed may be obstructed.

## M.IV.i.18 (IV.32)

brahmu . . . . . śruteḥ

Even a small act of righteousness performed by him who has seen Brahman becomes great and everlasting, for the *śruti* says; 'Whatever he does with knowledge and faith leading to the true subject of scripture, that becomes more efficacious'. (*Ch.I.i.10*).

यावदधिकारं yāvadadhihāraṁ—as long as the mission demands.

## Ś.III.iii.32 (667)

evam . . . . . avatiṣṭhante (669)

Apāntaratamas and others, though they are possessed of full vision leading to liberation, they continue in their bodies so long as their missions demand this, and so long as their actions are not completed.

## R.III.iii.31 (II.493)

prārabdha . . . . . avatiṣṭhate

The *karma* which produces those offices is not destroyed till the termination of the office. The destruction of the *karma* which has begun to yield fruit takes place only through experience.

Therefore, in regard to those who hold office, the *karma* which produces that office continues till the period of office.

**M.III.iii.33 (III.213)**

according to their eligibility

*yathā . . . . .*

As their eligibility for meditation is greater, their bliss in heaven is also of greater intensity.

**यावदात्मभावित्वात्** *yāvadātmabhāvitvāt*—Since it persists as long as the individual self continues to be a transmigratory entity.

**Ś.II.iii.30 (462)**

*yāvad . . . . . ca*

The contact of the soul with the intellect does not cease so long as the soul continues in its transmigratory state, so long as its condition of transmigratoriness is not sublated through complete realization. The individuality and the worldly state of the soul last only as long as there is this connection with the intellect serving as a limiting adjunct.

**R.II.iii.30 (II.365)**

Because also it exists as long as the individual self exists.

*viññānasya . . . . . dharmatvāt*

Intelligence is an attribute which exists as long as the individual self exists.

**M.II.iii.30 (II.182)**

As long as the soul exists along with the Supreme Lord.

*yāvat . . . . . api*

As the Supreme Lord exists without beginning or end, so also does the soul.

**यावदेहभावित्वात्** *yāvaddehabhāvitvāt*—Since the connection is as long as the body lasts.

**M.IV.ii.20 (IV.65)**

*yāvad . . . . . astyeva*

As long as the body lasts, the connection of the rays also does exist.

**यावद्विकारं विभागस्तु** *yāvadvikaraṁ vibhāgastu*—wherever there is a modification, but separateness (is present).

**Ś.II.iii.7 (431)**

*tu . . . . . arhati*

The word 'tu' is used for barring out any apprehension of impossibility. In the matter of the possibility of the creation of space, no doubt should be entertained. Whatever is known as a product in this world—be it a pot etc.—everything is seen to be a separate entity. Space is known to be separate from earth etc. Hence space also must be a product.

**R.II.iii.7 (II.343)**

Also, wherever there is modification, there is differentiation.

*tu . . . . .*

The word 'tu' is used here in the sense of 'and'. By means of the scriptural passage, 'All this...', etc. (*Ch. VI. 8.7*) the spatial ether is declared to be a modification, that is an effect. By this what is assuredly stated is the differentiation, that is, the production of that spatial ether from the Brahman.

**M.II.iii.7 (II.126)**

*vibhaktatvācca . . . . .*

Owing to the divisibility, ether is fit to be considered as originated.

**युक्तेः** *yukteḥ*—from reasoning

**Ś.II.i.18 (319)**

*yuktiḥ . . . . . (320)*

From reasoning, it is known that the effect exists

before its creation and that it is non-different from the cause. It is seen that people wanting curds, pots, necklaces, etc. take up only their well-established respective material causes—milk, clay, gold etc. The potency must be the very essence of the cause, and effect must be involved in the very core of the potency.

### R.II.i.18 (II.259)

*yukteśca . . . . . avagamayati* (260)

By means of logical reasoning also, non-existence is made out to be of the nature of a different attribute of the effect. Indeed, logical reasoning makes it clearly known that existence and non-existence are two attributes of substances.

### M.II.i.19 (II.40)

For, it is reasonable.

*'sādhānānām . . . . . yuktā'*

When it is admitted that the quality of being efficacious, belonging to the means, is derived from the Lord, then the bringing together of the means as proving the existence of the ruled serves but to glorify the Lord's supremacy. From such authorities it is reasonable to hold that the Lord creates with other thing as means, of which He is the master.

युक्तेश्च *yukteśca*—and also on account of the possibility.

### M.II.iii.19 (II.263)

*nityasyāpi*

Though the soul is eternal, still it is possible to speak of him as being born with reference to the embodied condition to which he is subjected.

युक्त्याभास *yuktyābhāsa*—semblance of reasoning.

### Ś.I.i.5 (35)

युष्मत्-प्रत्यय *yusmat-pratyaya*—the concept of 'Thou'

### Ś.I.i.1 (1)

*idam . . . . . upalakṣaṇārthan* (V.M.4)

Where the words of the spheres of the two concepts 'this' and 'I' should have been used, the word 'thou' is used in the place of this, to indicate the absolute difference between the contrasted aspects of experience.

'येयं प्रते' *'yeyam prete'*—'after a man departs'

### R.II.ii.12 (I.305)

*yeyam . . . . . abhiprāyam*

The text 'After a man departs, etc.,' is not intended to refer merely to the dissociation of the body from the soul but is on the contrary, intended to refer to its complete release from all bondage.

योगः प्रत्युक्तः *yogaḥ pratyuktaḥ*—Yoga is refuted.

### Ś.II.i.3 (286)

By the refutation of the *Sāṅkhya smṛti*, *Yoga smṛti* is also refuted.

### R.II.i.3 (II.312)

*parihāraṣtu . . . . .*

The Yoga system is refuted for the following reasons. Yoga holds the *Pradhāna* which is independent of Brahman to be the general material cause. The Lord is accepted to be merely the efficient cause. The nature of meditation in which Yoga consists, is determined by the nature of the object of meditation and as of its two objects viz. the soul and the Lord, the former does not have its self in Brahman and the later is neither the cause of the world nor endowed with auspicious qualities. The Yoga is not of Vedic character. According to Yoga, Hiraṇyagarbha who is only an individual soul is liable to be overpowered by the qualities of *rajas* and *tamas*.

### M.II.i.3 (II.6)

*yoga . . . . . dṛṣṭeḥ*

It is not to be supposed that the fruit of *yoga*—practices is in actual experience; for though the

practice is made according to injunctions, the effect is not realised exactly in the declared periods of time.

योगजन्य *yogajanya*—(perception) born out of *yoga*.

R.I.i.3 (I.120)

*bhāvanā* . . . . .

Yogic perception results from the utmost intensification of mental conception; and although it has the character of a clear presentation before consciousness, it is nothing other than the mere remembrance of the previously experienced thing.

योगसांख्ये *yogusāṅkhye*—the two (paths of) *Yoga* and *Sāṅkhya*

Ś.IV.ii.21 (817)

*Yoga* means the performance of the obligatory daily duties like *Agnihotra*. *Sāṅkhya* means a feeling of not being the agent of any work (vide *Gītā*). Both these are different from the Upaniṣadic meditation.

योगिनः प्रति स्मर्यते स्मार्ते च *yogināḥ prati smaryate smārte ca*—And (these) are mentioned in the *smṛti* for the *yogins*.

Ś.IV.ii.21 (817)

*yogināḥ* . . . . . *smaryate*

These limitations of time etc. as leading to the cessation of rebirth are mentioned in the *smṛti* for the *yogins*. These paths of *Yoga* (performance of obligatory rites like *Agnihotra*) and *Sāṅkhya* (a feeling of not being the agent of any work) belong to the *smṛti* and not the *Vedas*.

R.IV.ii.20 (II.611)

These two paths are also taught in the *smṛti* in relation to *yogins* as things to be remembered.

*yogināḥ* . . . . . *smartum*

In regard to those who are devoted to *bhakti-yoga*, the two things that are to be remembered are the two paths namely, the path of the gods and the path of the manes. They are taught in the *smṛti* for the purpose of being remembered every day as part of the *yoga*. Cf. 'On knowing...', etc. (*Bh. G. VIII. 27*)

M.IV.ii.22 (IV.68)

With reference to the *yogins* these two courses are also taught in the *smṛti* and they depend upon their remembrance.

*na* . . . . . *gatā*

The routes leading to Brahman and moon are not merely under the control of time; but they differ according to the *yogins* who follow the path of actions. Further the routes are travelled according as they are remembered at the time of death, which is seen by the distinguishing attribute used '*yogī*' in the text, 'Fire', light...', etc. (*Bh. G. VIII. 24*).

योगिप्रत्यक्ष *yogiṣṭratyakṣa*—yogic perception.

R.I.i.1 (I.136)

This is the perception which peculiarly belongs to the *yogin*, who, by withdrawing the mind into self and concentring it on its own conceptions, has succeeded in actualising these conceptions in the form of direct perceptions. The realisation that results in *yoga* is said to correspond to the conception in the mind of him who practises it. There is, however, an opinion which maintains that yogic perception is a separate means of knowledge, and gives rise to realisations which are not possible otherwise.

योनश्च हि गीयते *yonis̥ca hi gīyate*—And because (Brahman) is declared to be the source.

Ś.I.iv.27 (273)

*itāśca* . . . . . *loke*

Brahman is the material cause because Brahman is mentioned in the *Upaniṣad* as the source in, '... the creator, Lord, indwelling soul, Brahman, the source' (*Mu. III.i.3*). The word *yoni* is understood in the world as signifying the material cause.

**R.I.iv.27 (II.172)**

*ītaśca . . . . .*

Brahman is the material as well as the efficient cause of the world for the reason also that certain texts call it the womb, 'The maker...', etc. (*Mu. III.i.3*) 'That which...', etc. (*Mu. I.1.6*) That the word '*yoni*' denotes the material cause is made out from the complementary passage, 'Just as...', etc. (*Mu. I.1.7*)

**M.I.iv.28 (I.393)**

*avyavadhāna . . . . . iti*

The state of being *Prakṛti* consists in being the immediate means of bringing forth; and this is indeed declared of Him alone, as in the text, 'Whom the wise clearly find to be the immediate source of beings'. (*Mu. I.1.6*)

*sva . . . . . giyule (J.393)*

The word '*Prakṛti*' etc. is used in the Feminine Gender because of its capacity to produce the offspring from its own body. The Supreme Lord also produces beings out of His own body and so He is sung thus, 'He who is the source of beings'.

योनेः शरीरं *yoneḥ śarīram*—from the womb (comes) a body.

**Ś.III.i.27 (557)**

*atha . . . . .*

After being connected with a progenitor the soul with its residual *karman* enters a *womb* and gets a body fit for the experience of its residual *karman*.

**R.III.i.27 (II.424)**

*yoni . . . . . sadbhāvāt*

Those who are associated with the balance of

*karman* left over after enjoyment attain their body only subsequent to their reaching the womb of a woman, because it is there (in that body) itself that the enjoyment of pleasure and pain takes place.

**M.III.i.29 (III.66)**

*piṭr . . . . . āpnoti*

From the body of the father, having duly entered into the mother, there and then only he (the soul) obtains the fresh body. That is, he has a gross body built up for him.

यौगपद्यमन्यथा *yaugapadyamanyathā*—otherwise there will be simultaneity.

**Ś.II.ii.21 (386)**

*atha . . . . . syāt*

If the Buddhists assert that the entity of the earlier moment continues till the origination of the entity of the later moment, then the cause and effect will become simultaneous.

**R.II.ii.20 (II.298)**

If in order to avoid opposition to the proposition, it be assumed that the origination of a further momentary jar takes place at the time when the previous momentary jar still exists, then it would follow that the two momentary jars, the casual one and the effected one, would be perceived together.

**M.II.ii.21 (II.93)**

Otherwise there would be continuity of effect or simultaneity of cause and effect.

*lathāle . . . . . kūr्याṇām*

If it be said that the cause exists at the time when the effect is being produced there would be two-fold absurdity. First, as the cause exists, it must be producing fresh effects every moment for ever. Thus there would be an endless production of effects. Secondly the cause and effect existing at the same moment, may both become at once the cause of other effects and all the causes and effects would have a simultaneous existence.



यौगिकत्व *yaugikata*—(etymological) derivative sense.

Ś.I.iv.1 (226)

R.I.IV.8 (II.116)

रचनानुपपत्तेश्च *racanānupapatteśca*—and owing to the impossibility of design.

Ś.II.ii.1 (350)

*ataḥ . . . . . samuccinoti* (351)

It is noticed in the world that houses, palaces etc. are made by intelligent engineers and others. So how can the insentient *Pradhāna* create this universe, which cannot even be mentally conceived of by the most intelligent and famous architects. Accordingly, by reason of the impossibility of design as well, the insentient *pradhāna* should not be inferred to be the cause of the universe. By the word 'and' is adduced the additional argument that the ground of inference, that is the middle term, is absent from the term (universe) on account of the hollowness of the argument about the inherence of the qualities of happiness etc. in the universe (that was advanced by the Sāṅkhya).

R.II.ii.1 (II.276)

*na . . . . .*

The *Pradhāna* is not capable of constructing this manifold natural world; because while being itself unintelligent, it is not presided over by an intelligent knower of its nature. Hence *pradhāna*, which is not presided over by an intelligent being is not the cause. The word 'and' is given as an additional reason that the invariable concomitance (of the causes, the *sattva* and other qualities with the effect, the world) is not absolute.

M.II.ii.1 (II.64)

*acetanasya . . . . .*

*Pradhāna* is lifeless matter and consequently is incapable of independent activity. By the word *ca* the *sūtrakāra* indicates that there is no authority to

support the Sāṅkhya.

रमणीयचरण *ramaṇīyacaraṇa*—man of virtuous deeds

Ś.III.i.8 (538)

R.III.i.8 (II.414)

M.III.i.10 (III.28)

रयि *rayi*—One of the names of the objects of worship.

R.I.ii.26 (I.342)

*Rayi* literally means wealth, but here in relation to water it may mean the 'wealth' of health resulting from the food produced with the help of water.

*vastireva . . . . . ityarthah I.ii.33 (I.350)*

The bladder of the meditating self is *rayi*. The meaning is that his bladder itself constitutes the waters forming a part of His body.

रश्मिः *raśmiḥ*—ray

M.IV.ii.1.8 (IV.63)

'*sahasraṁ*' . . . . . *śrutiḥ*

The *Pauṭrāyaṇa Śruti* says, 'A thousand are the rays of the sun, which are spread through these veins.'

रश्म्यनुसारी *raśmyanusāri*—following the rays of the Sun.

Ś.IV.ii.18 (814)

*aviśeṣa . . . . . pratijñāyate* (815)

The soul of the man of knowledge progresses by the way of the rays (of the Sun) irrespective of the time of death, for the *Upaniṣad* speaks in general terms.

R.IV.ii.17 (II.609)

*raśmi . . . . .*

The man of *vidyā* goes up only by following the rays of the Sun because it is affirmed in the text, 'Then lie...', etc. (*Ch. VIII 6.5*).

*niśyapi . . . . .*

Even during the night the act of following the Sun takes place.

**M.IV.ii.18 (IV.63)**

The wise departs following the rays of the Sun within the vein.

*sahasraṁ . . . . . śrutih*

The *Paṭrāyaṇa Śruti* says, 'A thousand are the rays of the sun, which are spread through these veins; one of the rays which is white and is called 'suṣumna' and is the way leading to Brahman, has penetrated the vein called 'suṣumnā' and by that light he issues out.

*na . . . . . utkramaṇāt (J.64)*

If a man of wisdom also exits through the 'darkness' inside the veins, there will be similarity with the death of an ignorant one. He actually leaves the body through the course of the rays of the Sun which have spread all over.

रस *rasa*—Bliss

**R.I.i.1 (I.249)**

राग *rāga*—love.

**Ś.I.iii.2 (148)**

*tataḥ . . . . . rāgaḥ*

attachment to one's own body.

रात्रिसत्रन्याय *rātrisatranāyā*—the maxim of the night-sacrifice.

**R.III.iii.41 (II.514)**

The *rātri-sattra* is a night-sacrifice. In the (*Jai.Sū.IV.3.17-19*) it is established that in connection with such a sacrifice, for which no results have been laid down in the injunction, the results mentioned in an *arthavāda* passage have to be regarded as promised.

रात्रिसत्रप्रतिष्ठावत् *rātrisattrapraṭiṣṭhāvat*—in the case

of pre-existence which is to be derived from the performance of the nocturnal sacrifice.

**R.I.i.1 (ii) II.92)**

The *Vedas* give, in one place, the injunction : 'He shall perform the nocturnal sacrifice'. Elsewhere, the result of the performance of nocturnal sacrifice is stated to be the attainment of eminence, as, for instance in the passage—"Those, indeed, who perform those nocturnal sacrifices, they attain eminence'. The passage is helpful to action inasmuch as it stimulates the desire to attain eminence, and thus leads to the performance of those nocturnal sacrifices.

A *sattra* is a long sacrifice or sacrificial session lasting, according to some, from 13 to 100 days.

राद्धान्त *rāddhānta*—correct conclusion.

**R.III.iii.6 (II.466)**

रुद्र *rudra*

**M.I.i.1 (I.44)**

*ugro rudraḥ*—Fierce is Rudra.

**M.IV.ii.1 (IV.36)**

*mano rudraḥ*—Rudra is called mind.

*rudra . . . . . jñātavyam (J.37)*

By the word 'Rudra' should be understood Śeṣa and Suparna.

रूढि *rūḍhi*—conventional meaning

**Ś.I.iv.1 (226)**

रूपशब्दान्तरेभ्यः *rūpaśabdāntarebhyah*—on the strength of colour and other Vedic texts.

**Ś.II.iii.12 (440)**

*tathā . . . . . iti*

The colour mentioned in the complementary portion of the text also conforms to that of earth, 'That which..., etc. (*Ch.VI.iv.1-4*).

śrutyantaram . . . . . (441)

Another Vedic text dealing with the same topic says, 'Earth came from water' (*Tai. II. i. 2*).

**R. II. iii. 13 (347)**

tathā . . . . . śrūyate

But that the element earth is itself denoted by the word *anna* is made out from the colour and other scriptural passages. The description of the colours of the external elements is thus given: 'That which...', (*Ch. VI. 4. 1*); here, in that which is denoted by the word '*anna*' is made out to be a thing of the same kind as the elements of water and *tejas*. The scriptural passage is, 'From fire...', etc. (*Tai. II. 1. 1*). Therefore the element of the earth itself is denoted by the word *anna*.

**M. II. iii. 12 (II. 140)**

prthivī . . . . .

In the earlier text quoted above, earth is spoken of by the word '*anna*' for, earth is mainly black in colour, while blackness is not the characteristics of the other *anna*.

There are also other scriptural texts, 'Water and earth both called *anna*...', etc.,

रूपादिमत्वाच्च विपर्ययः rūpādimatvācca viparyayaḥ—  
And owing to possession of colour etc. a reversal will occur.

**Ś. II. ii. 15 (372)**

yataḥ . . . . . arthaḥ (373)

By virtue of possessing colour etc. the atomicity and everlastingness of the atoms stand contradicted. That is to say, the atoms become grosser and less eternal than what the ultimate cause should be, a position that is the opposite of what the atomists intend.

**R. II. ii. 14 (II. 293)**

paramāṇūnām . . . . .

From the view that the atoms of four kinds—viz.,

of earth or water or fire or air—possess colour, taste, smell and touch, it would follow that the atoms are non-eternal, gross and made up of parts—and this is the reverse of what the Vaiśeṣikas teach about the atoms.

**M. II. ii. 15 (II. 87)**

The atoms of earth, water and fire are said to have colour etc. Therefore they may be inferred to have the opposite state; that is, they may be inferred to be non-eternal.

रूपोपन्यासाच्च rūpopanyāsācca—and because there is a description of form.

**Ś. I. ii. 23 (128)**

tasyaiva . . . . . iti

We notice that the form of that very source of all things comprising within it all creation, is presented in the verse, 'The indwelling...', etc. (*Mu. II. i. 4*).

**R. I. ii. 24 (I. 337)**

agni . . . . . sambhavati

There is this passage—'Fire is His head...', etc. The outward form here described can belong to none other than the Highest Self.

**M. I. ii. 23 (I. 214)**

and on account of His colour being mentioned.

yadā . . . . . iti

'When the soul sees the Lord, brilliant like pure gold...', etc. (*Mu. III. i. 3*). Thus the colour of the Lord is stated.

रेतःसिग्योगः retahsigyogaḥ—connection with an inseminator

**Ś. III. i. 26 (557)**

yathāraṇam . . . . .

The descending soul becomes a progenitor; that is to say that the descending soul gets connected with the progenitor.

**R.III.i.26 (II.424)***urihi . . . . . arthaḥ*

Here the declaration of the condition of being the sprinkler of semen in relation to those who are possessed of a balance of *karmas* left over after enjoyment, explains merely their association with them.

**M.III.i.28 (III.63)***tataḥ . . . . .*

'Then the soul in rice etc., along with the food, first enters into the father who performs the act of generation...' etc. Thus from the *Kauṇṭharavya-sruti*, it is clear that the returning soul first enters the father only.

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लक्षणा lakṣaṇā—figurative sense.

**Ś.III.iii.9 (630)**

लिङ्गदिवाच्यं liṅgādivācyaṁ—expressed by Optative Suffix

**R.I.i.1 (ii) (I.98)**

As in *yajeta*, 'Iñ' is a verbal form, where the object of accomplishment is expressed by 'Iñ' in harmony with its use along with the word 'svargakāma', for instance.

**R.I.i.1 (I.93)**

लिङ्गभूयस्त्वात् liṅgabhūyastvāt—on account of abundance of indicatory marks.

**Ś.III.iii.44 (690)***liṅgabhūyastvāt . . . . . (691)*

In the *Brāhmaṇa* are to be met with an abundance of indicatory marks supporting the view that these are meant merely for meditation, as in, 'That being...', etc.

**R.III.iii.43 (II.514)***liṅga . . . . . arthaḥ (II.516)*

For the purpose of showing that this *Nārāyaṇā-nuvāha* is specifically determinative of the object of worship in all meditations on the Supreme Being, numerous indicatory marks are seen. In the meditations relating to the Supreme Being, the object of worship is denoted by the words, 'aṅsara', 'Śiva' śambhu, 'parabrahma' etc. Here in the *Nārāyaṇānuvāha* that object of worship is referred to by those very words and is then authoritatively declared to be *Nārāyaṇa*. This evidence furnishes an abundance of marks, that is, very many marks, for the particular determination, that *Nārāyaṇa* alone is the object of worship in all the *vidyās*, and is the Supreme Brahman. Here the word 'liṅga' is synonymous of symbol or sign. There are many passages which serve as signs.

**M.III.iii.45 (III.236)***ṛṣabhādibhyaḥ . . . . .*

'May thy...' etc. (*Ch. IV.9.23*) and 'Indeed nothing...', etc. Thus many are the indications of the fact that the grace of the preceptor is stronger and more important.

लिङ्गाच्च liṅgācca—and on account of the indicatory mark.

**Ś.IV.i.2 (767)***liṅgumpi . . . . .*

The indicatory sign also conveys idea of repetition. In the sentence, 'you meditate repeatedly on the *udgītha* (separately) as the (Sun and its) rays' (*Ch. I.v.11*), the text indicates the repetition of the mental act. Hence from a similarity of this it follows that repetition should be the rule in all cases of mental acts.

**R.IV.i.2 (II.571)**

Because also there is the *smṛti*.

'Liṅga' in the *sūtra* means *smṛti*. *Smṛti* also declares that the knowledge which effects release is of the nature of a stream of remembrances. Vide the passage, 'the meditation...', etc. (*V.P.VI.7.91*)

**M.IV.i.2 (IV.5)***San . . . . . liṅgācca*

The following and the like passages also indicate the necessity for repeated meditation etc., 'He performed....' etc. (*Tai.III.1.2*).

लिङ्गात्मव्यपाश्रय *liṅgātmavyapāśraya*—being dependent upon the subtle body.

**Ś.III.ii.22 (599)**

लीलोपकरण *līlopakaraṇa*—instruments of play (for Brahman)

**R.I.iv.27 (II.171)**

The intelligent and non-intelligent things in their subtle and gross form.

लोकवत् *lokaṇat*—as it is seen in the world.

**Ś.II.iii.7 (431)***yataḥ . . . . .*

Whatever is known as a product in this world—be it a pot, a pitcher or a jar; a bracelet, an armlet or an ear-drop; everything is seen to be a separate entity; but nothing that is not a product is seen to be separate.

**R.II.iii.7 (II.343)***yathā . . . . . tadvat*

In the world, when it is said, 'all these are the sons of Devadatta', by means of the statement that some of them took their birth from him, the birth of all from him comes to be stated.

**M.II.iii.7 (II.126)***vikārin . . . . .*

In the world, only originated things are found to be divisible; that is, limited in power, space and time.

लोकवत् *lokaṇat*—as is seen in the world.

**Ś.II.iii.25 (456)***yathā . . . . . tadvat*

It is seen in the world that a light of a gem or a lamp, occupying only a corner of an inner apartment, spreads over the whole apartment and does its work everywhere in the apartment.

( आ ) लोकवत् (*ā*) *lokaṇat*—as is the case with the light.

**R.II.iii.26 (II.364)***yathā . . . . .*

Just as the light of gems, of the Sun and of other luminous objects which are existent in a particular place is seen to pervade many places, similarly the knowledge of the individual self, which is in the heart, remains pervading the whole body.

**M.II.iii.26 (II.173)***yathā . . . . .*

Just as a flame pervades by the property of light, but as a flame it is limited to a particular spot...

लोकवत् *lokaṇat*—as in the world.

**Ś.III.iii.30 (664)***lohavacca . . . . . (665)*

One has to take the help of a road leading from one place to another when he wants to reach a village, but not so when he wants to get cured; even so is the case here.

**R.III.iii.30 (II.492)***yathā . . . . . tadvat (II.493)*

For instance, tanks etc. are constructed with the object of raising crops etc. in abundance; Although the reasons for constructing them have all ceased, yet the tanks are well maintained and used for the purpose of drawing drinking water, even at a later period.

**M.III.iii.31 (III.209)**

It is seen in the world that after having performed such duties as *Viṣṇukramaṇa* forming part of the main act enjoined upon, and having accomplished the latter, the sacrificer may or may not, at his will, observe it (*Viṣṇukramaṇa*).

लोकवत्तु लीलाकैवल्यं lokavat tu līlākaiṇavyam—But like what is seen in the world, it is a mere pastime.

Ś.II.i.33 (340)

tu . . . . bhaviṣyati

The objection is rebutted by the word 'but'. As in the world it is seen that though a king who has got all his desires fulfilled, may still, without any aim in view, indulge in activities in the forms of sports and pastimes, as a sort of diversion spontaneously, so also God can have activities of the nature of mere pastime out of His spontaneity without any extraneous motive.

R.II.i.33 (II.272)

avāptu . . . . prayojanam

The motive which prompts Brahman—all of whose wishes are fulfilled and who is perfect in Himself, to the creation of world comprising all kinds of sentient and non-sentient beings dependent on his volition, is nothing but sport, or play.

Because in the world also is seen that how some great king, ruling this earth with its seven *dvīpas* and possessing perfect strength and so on, is seen to play with balls and such other acts, solely for the purpose of amusing himself.

Thus it is mere play that results to the Brahman also from the creation, preservation, destruction etc. of the world, which are all done according to His will.

M.II.i.34 (II.56)

yathā . . . . īśvarasya

Just as in the world, the mad man and the like dance, sing etc. only in ecstasy and not in pursuit of an object, the creation of the Lord is not in pursuit of an object but only merely for his sport.

prayojana . . . . bhāvah (J.57)

There is no purpose in creation. One may ask: 'What kind of activity is it?' In reply we say, 'It is merely a state of sportiveness'. As a matter of fact, a sport does not have any other purpose (than being a sport). It is also seen that the sportive activities of people who are mad etc. do not have any specific motives. They spring out due to excessive joy alone. Therefore the Lord, although full of bliss, performs the sportive activities of creation etc. for the welfare of the people and as such there is nothing improper about it.

लोकव्यवहार lokavyavahāra—the practical transaction of the life of wordly experience.

R.II.i.15 (II.247)

loka . . . . pūrvakah

*Lokavyavahāra* is, indeed, both real and illusory, and is based upon the luminosity which exists in the real knower and has the nature of establishing particular things.

लोकायत lokāyata—the System of Materialism

R.II.i.1 (II.212)

promulgated by Bṛhaspati.

'लोकी भवति' *lokī bhavati*—he attains to the world.

R.I.ii.15 (I.310)

tad . . . . prāpnoti

'He attains to the higher world' means, 'he attains the world of the Brahman on the removal of the sin which is opposed to that attainment of the Brahman'.

वक्तुरात्मोपदेशात् vakturātmapadeśāt—the teaching being about own self of the teacher.

Ś.I.i.29 (84)

vakti . . . . upadiśyamāṇah

Now, some embodied deity called Indra is the teacher who speaks of himself to Pratardana in the First Person in the sentence: 'Know me....,' and, 'I am *Prāṇa*....,' etc. (*Kau.III.1*). How can this *Prāṇa* taught as the speaker himself, be Brahman?

**R.I.i.30 (I.274)**

*yaduktam . . . . .*

Now, what has been stated to the effect that He who is denoted by the words *Indra* and *Prāṇa* is the Supreme Brahman inasmuch as He is that same entity that is imported by the passage: 'He is....,' etc., is not appropriate.

'Know me....,' etc. The speaker of these words is Indra. Indra teaches Pratardana that he himself, who is made out to be of the nature of an individual self, is undoubtedly the object of worship sought after.

**M.I.i.29 (I.152)**

*Prāṇo . . . . . cet*

According to the text, 'Breath indeed am I' (*At.Ā.ii.2.3*) the speaker declaring himself to be breath it may be stated that Indra the speaker should be taken to be breath.

**वदति vadati**—the *Upaniṣad* does speak

**Ś.I.iv.5 (234)**

*śrūyate . . . . .*

It may be said that *Pradhāna* is mentioned by the word *avyakta*, as a thing to be known in the text, 'One becomes....,' etc. (*Ka.I.iii.15*). Here it is *Pradhāna* that is declared by the word *avyakta*.

**R.I.iv.5 (I.107)**

*aśabdam . . . . . cet*

It may, however, be held, that the scriptural passage, namely, 'That eternally' (*Ku.III.15*), closely following the text under discussion, states that the *avyakta* is the object of knowledge.

**M.I.iv.5 (I.355)**

*mahataḥ . . . . . cet*

From the text, 'Having known....,' etc. (*Ka.I.3.15*), it may be argued that the *avyakta* (*Pradhāna*) is required to be known.

**वन्ध्यसंकल्प vandhyasamkalpa**—infructuous volition

**Ś.IV.iv.8 (853)**

**वन्ध्यापुत्र vandhyāputra**—son of a barren woman

**Ś.II.i.18 (322)**

(non-existent entity)

**वरणानासी varaṇānāsi**

**Ś.I.ii.32 (140)**

*ka . . . . . nirucya*

In the *Jābāla Upaniṣad* it is said that the one under bondage is established between *vāraṇā* and *nāsi*. The eyebrows and the nose are *varaṇā* and *nāsi* respectively. *Varaṇā* is that which wards off (*vāraṇyati*) all sins committed by the senses and *Nāsi* is that which destroys (*nāśayati*) all the sins committed by the senses.

**वर्णव्यक्तिभेदादी varṇavyaktibhedavādī**—one who holds the view that individual letters differ at different utterances.

**Ś.I.iii.28 (194)**

**वर्णसमुदायप्रत्यय varṇasamudāyapratyaya**—comprehension of a totality of letters

**Ś.I.iii.28 (193)**

**वसिष्ठ vasiṣṭha**—that which is accommodated most comfortably

**Ś.III.iii.10 (631)**

speech etc.

**वसिष्ठत्वादिगुण vasiṣṭhatvādiguṇa**—qualities of richness etc.

**R.III.iii.10 (II.470)**

(as related to the *Prāṇa*)

वस्तुतः परिच्छेदः *vaṣṭutaḥ paricchedaḥ*—limitation as any definite thing

**R.II.i.15 (II.243)**

*vaṣṭu . . . . . paricchedaḥ*

Indeed, limitation as any definite thing is nothing other than the existence of other things.

वस्तुतन्त्र *vaṣṭutantra*—depending on a thing

**Ś.I.i.2 (12)**

(the knowledge of the true nature of a thing)

वाक्य *vākya*—syntactical connection

**Ś.III.iii.25 (657)**

वाक्यकार *vākya-kāra*—[a]nka author of the commentary *Vākya* on the *Chāndogya Upaniṣad*

**R.I.i.1 (1.59)**

वाक्यशेषात् *vākyaśeṣāt*—from the complementary passage

**Ś.I.iv.12 (247)**

*te . . . . . vaksyante*

On account of proximity, the ones enumerated in the complementary passage are meant by the quintuplet.

**R.I.iv.12 (II.124)**

*prāṇasya . . . . .*

From the complementary passage, 'They understand...', etc. (*Br. IV.4.18*) the *prāṇa* and the other things are made out to be *pañcājanas*.

**M.I.iv.13 (I.376)**

*prāṇasya . . . . . vākyaśeṣāt*

The complementary passage is, 'The breath of...', etc.

वाक्यशेषात् *vākyaśeṣāt*—from the complementary passage.

**Ś.II.i.17 (319)**

*yad . . . . . iti*

From the complementary portion of the passage. A passage whose meaning is doubtful in the beginning is ascertained from its complementary portion. For instance in the *Chāndogya Upaniṣad* what is referred to in the beginning by the word non-existence in the sentence, 'This...beginning', is again alluded to by the word 'that' and specified as 'Existence' in 'That was Existence.'

**R.II.i.18 (II.259)**

*vākyaśeṣaḥ . . . . . iti (II.260)*

The remainder of the scriptural passage is, 'Indeed in the...', (*Tai. Br. II.2.9*). From the inferential indication of making up the mind, which may be made out from the remainder of this sentence referred to above, the meaning of non-existence has to be determined to be different from utter nothingness.

**M.II.i.18 (II.35)**

The whole body of other things is spoken of as *asa* on account of the state of being not manifest, and of being absolutely dependent. The complementary sentence is, 'There was gloom etc.' (*R. V.X.129*).

वाक्यान्वयात् *vākyaṇvayāt*—from the correlation of the passages.

**Ś.I.iv.19 (260)**

*vākyaṁ . . . . . lakṣyate (261)*

When this passage is examined in its proper context, its parts are seen to be linked up with the Supreme Self.



**R.I.iv.19 (II.142)***sarveśvara . . . . .*

The person pointed out as the object of spiritual sight etc. in the context is the Brahman Himself, because of the purport of all the passages therein. In all the passages in the context under reference here, the Lord of all things is taught to be the subject matter. It is only thus by construing the passages that the mutual relationship among the component parts of the passages here becomes perfectly consistent.

**M.I.iv.20 (I.382)***vākyasya . . . . . paramātmanā*

It is proper to construe even sentences so as to connect every proposition in scripture with the Lord, though they may individually convey different statements of their own.

**वाक्याभास vākyābhāsa**—semblance of *Mīmāṃsā* exegesis

**Ś.I.i.5 (35)**

**वाङ्मनसि vāṅmanasi**—Speech merges in the mind

**Ś.IV.ii.1 (799)***vāk . . . . .*

The functions alone of the organ of speech are withdrawn in to the mind.

*vāk . . . . . arthaḥ (800)*

The functions alone of the organs of speech become withdrawn even while the functions of the mind continue.

**R.IV.ii.1 (II.593)***vāk . . . . . sampadyate*

The essential nature of the sense of speech rests in the mind.

*tat . . . . . parihartavyam (II.594)*

'Speech rests in the mind' means that the sense of

speech is associated with the mind, but is not absorbed into it.

**M.IV.ii.1 (IV.36)***vāk . . . . . viliyate*

Umā presiding over speech is withdrawn into Rudra presiding over mind.

**वाचारम्भण vācārambhaṇa**—having speech as their origin

**Ś.I.i.8 (46)**

all modifications

**R.II.i.15 (II.252)**

For the purpose of speech *ārumbhaṇa* must here be explained as that which is taken or touched: Compare (*Pā.Sū.III.3.113* as to the form and meaning of the word); '*vācā*' means 'on account of speech', that is 'on account of the activity preceded by speech.'

**वामदेववत् vāmadevavat**—as in the case of Vāmadeva

**Ś.I.i.30 (83)***yathā . . . . . tadvat*

Indra's vision is just like what is read in, 'The sage Vāmadeva, while realizing this (self) as that Brahman, knew, 'I was Manu and the Sun' (*Br.I.iv.10*).

**R.I.i.31 (I.278)***yathā vāmadevāḥ . . . . .*

Vāmadeva realised that the Highest Brahman forms the internal self of all things and that all things form His body, and that those words which denote material embodiments include the embodied in their import. With the help of grammatical equation with that 'I' 'that he himself was Manu, the Sun...' etc. Vāmadeva, after seeing Brahman experienced, 'I have become Manu and the Sun also.'

**M.I.i.30 (I.154)**

*aham . . . . . ityādivat*

Like the declarations of Vāmadeva, 'I was Manu and Sūrya and others' Indra's speech is to be understood.

वामन *vamana*—one who leads the beautiful

**M.I.ii.14 (I.193)**

the Supreme Lord

*Vāma . . . . . bhāmanah (J.194)*

The stems *Vāma* and *Bhāma* refer to beauty and effulgence respectively. These being the specific features, women and men are indicated respectively. So, *vāmana* and *bhāmana* is one who controls them.

वामनीत्व *vāmanītvā*—being the bestower of the results of actions.

**Ś.III.ii.12 (583)**

'चालाग्रशतभाग' '*vālāgrasatabhāga*'—'a hundredth part of the point of a hair'

**R.II.iii.23 (II.363)**

the size of the individual self.

वासना *vāsanā*—mental impressions

**Ś.II.ii.28 (395)**

वासुदेव *vāsudeva*

**R.I.i.1 (I.217)**

*sarvatra . . . . . paripathyate*

Because the Supreme Lord abides everywhere and all things abide in Him, therefore He is called *Vāsudeva*.

वासुदेवव्यूह *vāsudevavyūha*—emanation called *Vāsudeva* (one form of the four aspects of Lord *Vāsudeva*)

**Ś.II.ii.42 (414)**

*vāsudeva . . . . . ucyate*

The Supreme Self is referred to by the name *Vāsudeva*.

*Vāsudeva* is the Highest Cause. (*Prima facie* view)

वासुदेवशरीर *vāsudevaśarīra*—the body of Lord *Vāsudeva*

**R.I.i.1 (ii) (L49)**

*evam . . . . . iti*

The world, which is made up of intelligent and non-intelligent things, forms the body of Lord *Vāsudeva* and has Him for its self.

विकरणत्वात् *vikaraṇatvāt*—because of the non-possession of organs.

**Ś.II.1.31 (338)**

*vikaraṇam . . . . . prabhavet*

Now, the scripture teaches that the Supreme Deity is without organs as in 'Without eyes....' etc. (*Bṛ.III.viii.8*). How can He be able to perform action even though omnipotent?

**R.II.i.31 (II.269)**

*lathāpi . . . . . iti*

Brahman is devoid of sense-organs, in accordance with the scriptural passage: 'He has neither a body, nor the senses' (*Śv. VI.8*). It may therefore be argued that the production of the effects cannot possibly be due to Him.

**M.II.i.32 (II.54)**

*na . . . . . yuktam*

It is not right to suppose that it is impossible for the Lord to be the creator of the world, owing to the absence of organs such as eye etc.

विकल्पः *vikalpaḥ*—option

## Ś.III.iii.59 (709)

*viḥalpa . . . . .*

Any one of the meditations is individually as good as the others and no combination is needed.

The aspirant has the option to undertake the meditations alternatively as he pleases.

## R.III.iii.57 (II.530)

*satvaḥ . . . . . eva*

All the *vidyās* have for their fruit the attainment of the Brahman; thus the fruit being one and the same without any distinction whatsoever, there is freedom of choice in regard to all the *vidyās*.

## M.III.iii.61 (III.271)

*svayayoga . . . . .*

After the meditation for which an individual is eligible, the meditation with reference to particular objects of some one form of Brahman may be optionally made.

विकल्प *vikalpa*—option

## Ś.I.i.2 (12)

*na . . . . . apakṣaḥ*

A thing does not admit of options like 'thus, not thus' and 'exists, does not exist'. Options however, are dependent on the human intellect.

विकल्पसमुच्चयौ *vikalpasamuccayau*—the methods of taking alternatively and jointly

## Ś.II.iii.6 (430)

विकल्पामननात् *vikalpāmananāt*—since the *Upaniṣad* speaks of the manifoldness

## Ś.IV.iv.11 (854)

*yataḥ . . . . . (855)*

In the text, 'He remains one, he becomes threefold...', etc. (*Ch. VII.xxvi.2*) the *Upaniṣad*

mentions that he has the option of changing his state variously. And diversification without a difference of bodies is not easy to accomplish.

## R.IV.iv.11 (II.644)

*viḥalpa . . . . . śruteḥ*

Manifoldness is having many kinds of forms. The meaning is that there is differentiation into many forms, because of the following passage, 'He is one...', etc. (*Ch. VII. 26.2*).

## M.IV.iv.11 (IV.108)

*sa . . . . . āmnānāt*

Jaimini thinks that there is also the other body (other than the body consisting of pure intelligence) in the case of the released, as the optional assumption of such a body is spoken of in the *Uddālakaśruti* thus, 'He who...', etc.

विकल्पासह *vikalpāsaha*—(that which) does not admit any of the possible alternative views.

## R.I.i.3 (I.132)

(the embodied condition of the Lord)

विकार *vikāra*—modification

## Ś.I.i.4 (28)

## R.I.iv.11 (II.122)

The purely evolved things are sixteen: the five elements, the five organs of action, the five senses and the *manas*.

विकारजननी *vikārajananī*—mother of all modifications

## R.I.iv.8 (II.113)

*Prakṛti*

विकारशब्दात् *vikāraśabdāt*—because of the term denoting modification

## Ś.I.i.13 (53)

*na . . . . . iti*

The opponent may say that the Blissful One cannot be the Supreme Self, because of the suffix *mayat* denoting modification. The phrase 'Blissful One' (*ānandamaya*)—formed from a combination of *ānanda* and *mayat* (made of Bliss) is to be understood as denoting a modification, as distinguished from the original word 'bliss' itself, for *mayat* conveys the idea of modification here.

**R.I.i.14 (I.227)**

The opponent may say that *Ānandamaya* is not Brahman, owing to there being the affix *mayat* denoting modification.

**M.I.i.13 (I.96)***vikārātmaka . . . . . śabdah*

It may be said that the affix '*mayat*' is appropriate only when it denotes *prakṛti*, etc., since they are either products or deities presiding over the modified.

विकारादिभ्यः *vikārādibhyaḥ*—in the face of mutability etc.

**Ś.II.ii.35 (407)***vikārādi . . . . .*

For this will lead to the defects of changefulness etc. for the soul. In the first instance, mutability becomes unavoidable for the soul that increases and decreases for ever through the accession and depletion of parts. Mutability leads to impermanence.

**R.II.ii.33 (II.310)***vikāra . . . . . prasāṅgāt*

Because the resulting evil such as modifications and impermanences springing from non-permanence and so on, will lead to the assumption by the self of a character exactly equivalent to that of a pot.

**M.II.ii.35 (II.107)***vikāritvāt . . . . .*

for it would be granting that the soul is essentially changeable and consequently perishable.

विकारानुताभिसंघ *vikārānṛtābhisamgha*—one who clings to the unreal created things.

**Ś.I.iii.1 (147)**

विकारावर्ति च *vikārāvartī ca*—and that which does not abide in the effect.

**Ś.IV.iv.19 (859)***vikāra . . . . . adhiṣṭhānam*

It is not a fact that the Supreme Lord resides merely in the solar orb etc. within the range of effects, that is, changeable things. He has also another form (aspect) which is eternally free and transcendental.

**R.IV.iv.19 (II.651)**

that which is not subject to change

*vikāra . . . . . muktaḥ*

The Highest Brahman does not lie within the sphere of modification, such as birth etc. and so it is not subject to modification. The released self experiences the Supreme Brahman, who has avoided all modifications.

**M.IV.iv.20 (IV.118)**

no worldly activity

*ca . . . . . vyāpārāṇam (J.119)*

By the word '*ca*', *na* (negation) is added. The released ones do not have the activities concerned with mundane existence.

विकार्य *vikārya*—that which is fit to be taken to another state of existence.

**R.I.i.1 (I.248)**

like the metal iron

विकास *vikāsa*—expansion

R.II.i.9. (II.221)

विगान *vigāna*—divergence

Ś.I.iv.14 (250)

विचित्राश्च *vicitrāśca*—of diverse kinds

Ś.II.i.28 (336)

*loke hi . . . . . iti (337)*

In the world also it is seen in the case of gods, as also jugglers and others that various kinds of creation of elephants and so on take place without any destruction of their nature. Similarly in the same Brahman there can be a diverse creation without any destruction of its nature.

R.II.i.28 (II.268)

*loku . . . . . iti*

Thousands of powers which are unseen in ordinary life exist in the Supreme Brahman who is totally distinct from all that is seen in the world.

M.II.i.29 (II.52)

*paramātmanah . . . . .*

Only the Supreme Lord has such extraordinary and inconceivable power.

विजर *vijara*—free from old age

R.I.i.21 (I.243)

The Supreme Self

विजिघत्सा *vijighatsā*—freedom from hunger

R.I.i.21 (I.243)

the Supreme Self.

विज्ञाता *viññātā*—knower

Ś.I.iv.22 (267)

*viññāna . . . . . gamyate*

*Viññātā* (knower), formed with the suffix *tv* and conveying the sense of an agent of the act of knowing.

विज्ञानं यज्ञं तनुते *viññānam yajñam tanute*—*Viññāna* performs sacrifice.

R.I.I.13 (I.200)

*katham . . . . .*

Here *Viññāna* denotes the *viññānamaya*. It is nothing wrong to speak of *viññāna* (knowledge) as constituting the essential nature of the individual self, who is none other than the knower; because he possesses self-luminosity and because also the essential nature of the knower (too) has to be described only by means of his knowledge.

विज्ञान *viññāna*—ego-consciousness

Ś.II.ii.19 (383)

विज्ञानघन *viññānaghana*—mass of consciousness

Ś.I.iv.22 (266)

the self

R.I.iv.19 (II.14.3)

the Brahman

विज्ञानमनसी क्रमेण *viññānamanasi kramaṇa*—Knowledge and mind must be placed in sequence.

Ś.II.iii.15 (444)

In the *smṛtis* and *Vedas* the existence of mind together with the senses, as also of the intellect, is a well-known fact. Their creation and dissolution in an orderly way must also be placed within some intermediate stage, for all things are claimed to have originated from Brahman.

R.II.iii.16 (II.349)

Knowledge and mind (mentioned) between (the *Prāṇa* and the elements) are in order of succession.

*viññāna . . . . . cet*

'*Viññāna*' (knowledge) in the *sūtra* denotes the means of knowledge, that is the sense-organs. By means of the passage, 'From Ilim....,' (*Mu.II.1.3*) is declared that all things are the immediate effects of the Brahman. But it is made out that between the external elements and the principal vital air, both the *viññāna* and the mind are produced in order. Therefore the passage, 'From him....,' etc. cannot uphold the origination of all things directly from the Brahman.

### M.II.iii.15 (II.154)

the reverse except in the case of intellect and mind.

*iti . . . . . cet*

It may appear that the reverse order in dissolution holds true except in the case of intellect and mind.

विज्ञानमय *viññānamaya*—that which consists of knowledge.

### R.I.i.13 (I.200)

*viññānamaya . . . . .*

That which consists of knowledge is, indeed the individual self, and not merely the intellect, because by means of the affix '*mayat*', a distinction is implied between '*viññāna*' and '*viññānamaya*'. Inasmuch as it is possible for the individual self to possess *viññāna*, it is not right to make the affix '*mayat*' meaningless. It has been already mentioned that the individual self, in the bound and released conditions, is nothing other than the knower.

विज्ञानमात्रं क्षणिकं *viññānamātram kṣaṇikam*—momentary cognition.

### Ś.I.i.1 (9)

Self is momentary cognition according to the Yogācāra school of Buddhists.

विज्ञानादिभावे वा *viññānādibhāve vā*—alternatively (even) on the possession of knowledge

### Ś.II.ii.44 (416)

*na . . . . . anvitā*

It may rather be the case that Saṅkarṣaṇa and others are not considered to be the individual souls and so on. They are all Vāsudevas, being endowed with all such divine attributes such as knowledge, divinity, strength etc.

### R.II.ii.41 (II.324)

But they are of the nature of that which is knowledge and so on.

*vā . . . . . satī*

The word '*vā*' sets aside the views previously maintained thus, 'If Saṅkarṣaṇa, Pradyumna and Aniruddha are of the nature of the Highest Brahman...'

*ataḥ . . . . . (II.325)*

Saṅkarṣaṇa, Pradyumna and Aniruddha are mere bodily forms which the Highest Brahman voluntarily assumes. And as Saṅkarṣaṇa, Pradyumna and Aniruddha are the Beings ruling over the individual souls, internal organs and organs of egoity, there can be no objection to their being themselves denoted by those latter terms, viz., individual soul and so on.

### M.II.ii.44 (II.115)

if wisdom etc. be supposed (for him)

*yadi . . . . .*

if wisdom and the necessary organs be supposed to be possessed by Sadāśiva

विज्ञानास्तित्वमात्रवादी *viññānāstītvamātravādi*—The Yogācāra idealist believing in the existence of consciousness alone.

### Ś.II.ii.18 (381)

विद्या *vidyā*—knowledge

### Ś.I.i.1 (3)

*tad . . . . . āhuḥ*

Wise men call the determination of the nature of the thing as knowledge, which is distinct from *avidyā*.

*adhyasta . . . . . vadanti (P.170)*

The knowers of Brahman tell that when *avidyā* is rooted out and the true nature of the substrate is seen clearly (with no possibility of doubts thereafter), that is *vidyā*. A *mithyā* serpent dissolves in thin air when the substrate is seen and known as rope only. These two different bits of convinced knowledge (*viññāna*) contribute their mites to form what is widely acclaimed by the whole world as *vidyā* (correct knowledge).

*tatra . . . . . ityarthah (V.M.19)*

The non-apprehension of difference from the inner intellect etc. for the inner self is removed by the cognition of difference through hearing (that is the study of the *Vedānta*), reflection, etc. That which sublates ignorance, that is the ascertainment of the nature of things, is knowledge. Knowledge which is of the nature of the intelligent self stands forth in its own nature.

*tatra . . . . . vidyā (V.M.20)*

*Vidyā* or valid knowledge is verily, determination of the truth.

Ś.III.iv.52 (760)

*utkr̥ṣṭā . . . . . bhavati*

Superior knowledge alone is knowledge.

R.III.iii.30 (II.493)

*vidyū . . . . . sthāpayati*

Knowledge does not indeed by itself originate the subtle body, but it possesses the power of making that body persist even after the complete destruction of the gross body and *karmas*, so as thereby to make the soul capable of moving on the path of the gods and thus to obtain Brahman which is the fruit of knowledge.

R.III.iv.50 (II.567)

Knowledge is twofold, having for its fruit either exaltation within the sphere of the *saṃsāra* or final release.

विद्याकर्मणोः तु *vidyākarmaṇoḥ tu*—but of knowledge and action

Ś.III.i.17 (548)

*vidyā . . . . . (549)*

Knowledge is mentioned in 'Among these....' etc., (*Ch. V.x.1*) and it is declared that through that meditation is attained the path of the gods.

Work is mentioned in 'sacrifices....' etc. (*Ch. V.x.3*) and it is declared that through that is attained the path of the manes.

R.III.i.17 (II.417)

*tu . . . . .*

The word '*tu*' sets aside the above view. The path of the gods and the path of the manes are intended for the purpose of enjoying the fruits of knowledge and works respectively.

M.III.i.18 (III.44)

*atha . . . . . vacanam*

In the *Chāndogya Upaniṣad* statement, 'Now by....' etc., the term 'of these two' refers only to knowledge and action.

विद्यासामर्थ्यात् *vidyāsāmarthyāt*—owing to the efficacy of knowledge

Ś.IV.ii.17 (813)

*yadi . . . . . syāt (814)*

Though the top of the heart becomes illumined both for the man of knowledge and the man of ignorance, and the door is illumined thereby, yet the man of knowledge departs from the region of the head, whereas the others depart from other regions because of the power of knowledge. Should the man of knowledge also depart from any region indiscriminately just like others, he will not attain

a virtuous world, so that his knowledge will be useless.

**R.IV.ii.16 (II.906)**

*parama . . . . . sāmāthyāt*

through the power of *vidyā*, which is excessively dear as forming the worship of the Supreme Person.

**M.IV.ii.17 (IV.60)**

The wise *jīva* goes out by the *nāḍī* so lighted with the power obtained by the sight of the Lord.

विद्यास्थान *vidyāsthāna*—innumerable disciplines

**Ś.I.i.3 (13)**

*purāṇa . . . . . sthānam (V.M. 56)*

*Purāṇa, Nyāya, Mīmāṃsā* etc. are the ten disciplines.

विद्यैव तु *vidyāiva tu*—But it is a meditation only.

**Ś.III.iii.47 (692)**

*tu . . . . . bhūtāḥ (693)*

The word 'tu' sets aside the opposite point of view. These fires, lighted up by the mind etc., ought to constitute a meditation only and be independent rites; they are not accessories of any rite.

**R.III.iii.46 (II.519)**

*tu . . . . . arthaḥ*

The word 'tu' sets aside the *prima facie* view. *Manasāt* (fires) etc. are undoubtedly of the nature of *vidyā*. They are associated with the sacrifice of knowledge.

**M.III.iii.46 (III.242)**

knowledge only

*tamevam . . . . .*

Knowledge alone is the means of release, as declared in the text, 'Having known Him thus, he overcomes death and there is no way leading Him to release other than knowledge' (*Śu.III.8*).

विधि *vidhi*—injunction

**R.III.ii.9 (II.432)**

*vidhayaśca . . . . .*

Injunctions which are intended for the attainment of final release will be meaningless, if the person in the condition of deep sleep is in the condition of final release.

विधिनियत *vidhiniyata*—those who are governed by injunctions.

**M.III.iv.23 (III.309)**

men

विधिप्रतिषेधशास्त्र *vidhipratiśedhaśāstra*—sacred teaching of prescription and prohibition

**Ś.I.i.4 (29)**

विधिर्वा *vidhirvā*—rather an injunction.

**Ś.III.iv.20 (730)**

*vidhirvā . . . . .*

Rather, it is an injunction about the other orders of life and not a mere allusion.

**R.III.iv.20 (II.546)**

certainly it is an injunction

*vā . . . . . āśramāṇām*

The word 'vā' is used in the sense of determination. This is certainly an injunction relating to the stages of life.

**M.III.iv.20 (III.306)**

Or it is an injunction.

*kena . . . . . vā*

The text, 'In whatever way he may be proceeding...etc.' (*Bṛ.5.1*) may be considered as an injunction.

विधिशेषवत् *vidhiśeṣavat*—like the subsidiaries of an injunction



## Ś.III.iii.5 (623)

vidhiśeṣavat . . . . .

Just as the particular features of such rites as the *Agnihotra* which are presented as subsidiary matters in connection with the main injunction are combined together because of the sameness of that *Agnihotra* everywhere.

## R.III.iii.5 (II.462)

yathā . . . . . guṇaḥ

Just as the elements are mentioned in the *Vedānta* as auxiliary to the injunction about the *Vaiśvānara*, *Dahara* and other *vidyās*...

## M.III.iii.6 (III.163)

like the acts enjoined upon

āgneye . . . . .

'Just as all are bound to do, if possible, all the duties described and enjoined upon them by all the *Vedas*, so the glorious Lord is to be contemplated....,' etc.

विधुर vidhura—widower

## Ś.III.iv. (745)

विधूनन vidhūnana—rejection

## Ś.III.iii.26 (661)

hānāveva . . . . . śakyate

It is but proper that this word '*vidhūnana*' should mean rejection since it has as its complementary, the word acceptance. For, unless the good and evil accruing to somebody be discarded by him, they cannot be received by another. Although it is not possible for the good and evil of one to be received by another in the proper sense, still in accordance with the fact that it has been declared so by the *Upaniṣad*, it can be ascertained that rejection itself is denoted by *vidhūnana*.

विध्यादिवत् vidhyādivat—as in the case of injunction and so on.

## Ś.III.iv.47 (752)

vidhyādivat . . . . . (754)

'Like subsidiary injunctions based on the main one'—The idea implied is this: As from the main injunction like, 'One desiring heaven should perform *Darśa-pūraṇamāsa* sacrifice' the subsidiary acts like the lighting of fire etc. are assumed to be prescribed, they being helpful to the sacrifice.

## R.III.iv.46 (II.563)

vidhyādivat . . . . . grhyate

By the word 'injunctions' are denoted sacrifices, the duties of the *āśramas*, tranquillity, self-restraint etc., because these are all enjoined. By the word '*ādi*' are apprehended 'hearing' and 'reflection'.

## M.III.iv.46 (III.337)

yathā . . . . . śiṣyaḥ

Just as the subjects are appointed as auxiliary to the king who rules the people or just as the pupils are to the preceptor.

विनिगमनकारण vinigamanakāraṇa—reason for accepting conclusively one of the alternatives.

## Ś.III.ii.21 (591)

विनियोग viniyoga—application

## Ś.III.iv.2 (718)

## R.I.i.1 (I.73)

viniyogah jñāpanam (S.S.I.73)

Application 'Which determines the relation of the principal and subordinate matters'.

viniyogaśca śrutilīṅgādibhyaḥ

Application is learnt from scriptural passages, from the inferential signs and so on.

विपरीतज्ञान viparītajñāna—erroneous knowledge

## M.III.iv.34 (III.320)

विपरीतधर्मकल्पन *vīparīṭadharmakalpāna*—assumption of an opposite attribute

Ś.I.i.1 (2)

*yatra . . . . . ācaḥṣale (P.72)*

the component parts of nacre itself taking an illegitimate *dharma* of silver etc.

*yatra . . . . . yojanā (V.M.15)*

When on nacre etc., there is imposition of silver etc., there is the attribution of the properties of silver etc., which are opposed to that very nacre etc.

विपरीतसाधनत्व *vīparīṭasādhanaṭva*—proving the contrary of what is to be proved.

R.I.i.3 (I.126)

विपर्ययेण तु क्रमः *vīparīyayeṇa tu kramah*—The order (of dissolution) proceeds in the reverse way.

Ś.II.iii.14 (442)

*vīparīyayeṇa . . . . . (443)*

Dissolution has a reverse order. It is to be understood that the whole creation enters in the order successively into the finer and finer causes, and ultimately merges into Brahman which is the Supreme Cause and the acme of fineness.

R.II.iii.15 (II.348)

*tu . . . . . pratīyate*

The particle 'tu' is used in the sense of emphasis. Contrary to the creation in order of the *avyakta*, the *mahat*, the *ahankāra*, the spatial ether etc., there is, in regard to all produced effects, an order which consists in having Him as their immediate cause, which is made out from, 'From Him...', etc.

M.II.iii.14 (II.151)

*krama . . . . .*

In the case of dissolution, the statement of order also proceeds with reference to the reverse order,

as in, 'In creation, the order is from above and in dissolution, the order is from below'.

विपश्चित्त्व *vīpaścittva*—omniscience

R.I.i.17 (I.231)

*vividham . . . . . vīpaścittvam*

Omniscience is indeed the possession of such an intelligence as 'sees' in many ways.

After eliding the syllable *yat* forming a part of the word *paśyat*, the word *vīpaścit* is derived from it.

*vīpaścittvampi . . . . . iti (S.S.I.i.1) (I.199)*

The Lord is said to possess omniscience which is also a quality to be enjoyed (by the liberated soul).

विप्रतिपत्ति *vīpratīpatti*—conflict

Ś.II.i.1 (284)

विप्रतिषेधाच्च *vīpratīṣedhācca*—and on account of the contradictions.

Ś.II.ii.10 (360)

*paraspara . . . . . smṛtyā*

The Sāṅkhya system is self-contradictory. For, sometimes they enumerate seven organs and sometimes eleven. Sometimes they teach about the origin of the subtle elements from *Mahat* and sometimes from the Ego. Sometimes they mention three internal organs, and sometimes one. Their opposition to *Upaniṣads* speaking of God as the cause, as also to the *smṛtis* which follow the *Upaniṣads* is a patent fact.

R.II.ii.9 (II.286)

*vīpratīṣiddham . . . . .*

The system of Sāṅkhya is also injuriously affected by the conflicts of mutually hostile reasonings adduced therein.

M.II.ii.10 (II.77)

*sakala . . . . .*

The systems of philosophy which do not recognise a Supreme Lord, are opposed to the declaration of all *śrutis* and *smṛtis* and to reason.

विप्रतिषेधात् vipratishedhāt—owing to contradiction

Ś.II.ii.45 (418)

*vipratishedhāt . . . . .*

In the scripture of the *Bhāgavatas* many kinds of contradiction are in evidence, concerning, for instance, qualities and the things qualified.

R.II.ii.42 (II.325)

because also of the negation

*evam . . . . . pratishedhaiva*

There are to be found in all the *Saṃhitās* of the *Pāñcarātra* statements in this manner about the *jīva* being eternal, the origination of the essential nature of the soul being negated (*pramū facie* view).

*ataḥ . . . . . utsārita (II.326)*

Hence the doubt that there is lack of authoritativeness for the *pāñcarātra* on account of the theory of the origination of *jīva* is thrown to a great distance, because the origination of the *jīva* is negated there too.

M.II.ii.45 (II.116)

and on account of its being contradictory

*sakala . . . . .*

As this Śakti cult is opposed to all *śrutis* and *smṛtis* and abhorred by the wise, it is not worthy of regard.

विभव vibhava—manifestation

R.II.ii.41 (II.325)

*vibhavo . . . . .*

By the 'Vibhava' we have to understand the aggregate of beings, such as Rāma, Kṛṣṇa in whom the Highest Being becomes manifest.

विभागः शतवत् vibhāgaḥ śatavat—Knowledge and action are to be divided like a hundred.

Ś.III.iv.11 (724)

*yadupi . . . . . tudvat*

A division is to be noted here to the effect that knowledge follows one, and work another. This is like the distribution of a hundred. For instance, when somebody says, 'Pay a hundred to these two, the hundred is given by dividing it into two moieties, fifty being given to one and fifty to another'. Similar is the case here.

R.III.iv.11 (II.641)

There is distribution as in the case of the hundred.

*vidyā . . . . . vibhāgaḥ*

Both *vidyā* and *karma* having distinct fruits, *vidyā* follows (him) to yield its own fruit and *karma* follows him to yield its own fruit. Thus is the apportionment to be observed as in the case of a hundred. As it is understood that when a man selling a field and a gem is said to receive two hundred gold pieces, one hundred are given for the field and one hundred for the gem.

M.III.iv.11 (III.294)

Division exists as in the case of the hundred.

*nava . . . . . adhikārvārtham*

Though the desire of eternal happiness is general, still in the matter of eligibility for knowledge there is division among the souls admitted on authority: 'There are indeed nine crores of gods, but of them, only a hundred are eligible for performing sacrifices with *soma* offerings prescribed in the *Vedas*, etc.'

विभु vibhu—infinite

Ś.II.iii.29 (460)

*vibhurjīvaḥ . . . . .*

*ṣṇa* is infinite.

विभुत्व vibhutva—all-pervasiveness

R.I.i.1 (I.187)

The unique feature of Brahman

*vibhum—prabhum*

*prabhutvam nīyanīṭvam (S.S.I.188)*

Lordship means being the controller.

विभूति vibhūti—glory

Ś.I.i.11 (50)

R.I.i.1 (I.256)

विभेदाः vibhedāḥ—various kinds of distinctions

R.I.i.1 (I.255)

*vibhedāḥ . . . . .*

*Vibheda* means various kinds of distinctions, such as those formed in the varied forms of gods, animals, men and immovable things.

Śaunaka also states about the fourfold distinction.

विमतविषय vimalaviṣaya—the thing regarding which there is difference of opinion.

R.I.i.3 (I.131)

विमृत्यु vimṛtyu—one who is free from death.

R.I.i.21 (I.243)

the Supreme Self

विमोक vimoka—Freedom of mind from desires.

R.I.i.1 (I.64)

*Vimokhaḥ kāmānabhiṣvaṅgaḥ*

'Freedom of mind means absence of attachment to desires.'

विरजा नदी virajā nadi—the river Virajā

R.III.iii.27 (II.491)

It separates the material world from the Divine Abode of the Lord.

विराज् virāj—the metre called 'virāj'

R.I.i.26 (I.261)

the ten-syllabled metre 'virāj'

विरिञ्च viriñcu—Viṣṇu

M.II.iv.21 (II.252)

'One who provides names and forms' is called Viriñca. In this context Viriñca is Viṣṇu only.

विरुद्धार्थपरता viruddhārthaparatā—leading to self-contradictory interpretation.

Ś.III.ii.21 (595)

विरोधः अन्यथा virodhaḥ anyathā—Otherwise (will arise) contradiction.

Ś.III.iii.29 (663)

*anyathā . . . . . syāt*

Otherwise, if the course be available uniformly for all, it will lead to a contradiction.

R.III.iii.29 (II.492)

*deha . . . . . upapadyate*

For if all the works perish at the time of the soul's departure from the body, the subtle body also would perish, and if this were so, no going on the part of the mere self would be possible.

M.III.iii.30 (III.208)

*anyathā . . . . .*

Otherwise it would be no release (it would be inconsistent with the state of release).

विरोधः कर्मणि virodhaḥ karmaṇi—contradiction in the matter of rites.

Ś.I.iii.27 (187)

*syād etat . . . .*

Now, by admitting bodies etc. for the gods, it has to be admitted that like the priests and others Indra and others take part in the rites by their physical proximity. In that case an incompatibility will crop up in the matter of rites; for Indra cannot be bodily present at many sacrifices at the same time.

### R.I.iii.26 (II.60)

*devādinām . . . .*

Now, it be admitted that gods and others possess bodies etc., there arises an inconsistency in relation to religious works, as it is impossible that one and the same corporeal Indra who is at the same time invited by many sacrificers, to be present at all places.

### M.I.iii.27 (I.300)

There would result the uselessness of the sacrificial acts.

*manuṣya . . . . cet*

It has been said that men themselves become gods, etc. afterwards, but this cannot be, for if it be held that those who are men become gods etc., then it follows that there were no gods before, and the performance of sacrifices etc. intended for propitiating gods could not have been of use, owing to the absence of gods.

विलक्षणत्वाद् अस्य *vilakṣaṇatvād asya*—owing to the dissimilarity in the nature of the universe.

### Ś.II.1.4 (289)

*vilakṣaṇatvāt . . . . śrūyate*

Now, this universe, believed to be a product of Brahman, is seen to be different in nature from Brahman. While the universe is insentient and impure, Brahman is declared in the *Upaniṣads* to be dissimilar in nature from the Universe, It being conscious and pure.

### R.II.i.4 (II.215)

*yat . . . . vilakṣaṇatvāt*

Now, in refuting the *smṛti* of the Sāṅkhyas, it has been stated that the world is the produced effect of the Brahman. This position cannot properly result from the *Vedānta* because this world, which is made up of intelligent and non-intelligent beings, is arrived at, by means of direct perception and other means of proof to be inanimate, impure, subordinate and full of misery, and thus entirely distinct in character from the Brahman, who, as admitted by the *Vedāntin* is omniscient, the Lord of all, the opposite of all evil and the sole seat of bliss.

### M.II.1.4 (II.7)

*vilakṣaṇatvāt . . . .*

For scripture being eternal, it is of a different character; and *smṛtis* following the scripture also differ in character.

विलक्षणपुण्य *vilakṣaṇapunya*—those who possess peculiarly valuable merit.

### R.I.i.21 (I.237)

Sun, Indra, Prjāpati and others.

विवक्षितगुणोपपत्तेः *vivakṣitagunopapatteḥ*—because the intended qualities fit in

### Ś.I.ii.2 (98)

*vaktum . . . .*

The 'vivaṅkṣita' are those that are intended to be expressed. In common experience, any sense expressed of a word, that is acceptable, is said to be the intended meaning. Similarly, in the case of the *Vedas*, the intended meaning is known from the fact of its being presented as acceptable. Acceptability, again, is determined from what is the meaning of a Vedic text. Therefore those intended qualities that are enjoined here for being taken up during the meditation, viz., true resolve and so forth, fit in with the Supreme Brahman; for true resolve can be thought of only in the case of the Supreme Brahman.

**R.I.ii.2 (I.291)***vakṣyamāṇa . . . . .*

The attributes mentioned in the passage—'He is mind-made, has life for His body, has light for His form, wills the truth, is the essence of *ākāśa*, is all actions, is all desires, all sweet odours, all tastes, has appropriated to Himself all this (set of attributes), is speechless and unconscious' (*Ch. III.142*)—are appropriate only in relation to the Highest Self.

**M.I.ii.2 (I.165)**

In such texts as, 'He who is...', etc. (*At.Ā.iii.2.4*), indeed it is He who is the possessor of the qualities of 'not being heard of' etc.

*'teṣām . . . . . iti bhāvaḥ' (J.165)*

Since those qualities befit Viṣṇu and can find compatibility only in Him, and also because they are inconsistent in others, it is only Viṣṇu that is referred to as being present everywhere.

**विवसनसमय** *vivasanasamaya*—the view of the naked ones (Jainas)

**Ś.II.ii.33 (403).**

**विवादाध्यासित** *vivādādhyaśita*—that which is subject to dispute.

**R.I.i.1 (ii) (I.10)**

**विवेक** *viveka*—discrimination

**R.I.i.1 (I.64)***jāti . . . . . vivekaḥ*

'Discrimination means (here) the purification of the body by means of the food which is not impure, either because of its own nature, or because of its source or because of any other special cause'.

This is one of the seven *sādhana*s of *bhakti*.

**विशेषं च दर्शयति** *viśeṣam ca darśayati*—and the *Upaniṣad* declares the difference.

**Ś.IV.iii.16 (843)***nāmādiṣu . . . . . upapadyate*

The *Upaniṣad* shows with regard to the meditations based on such symbols as name etc., that the succeeding ones have better results than the preceding ones, in such passages as 'One who...', etc. This distinction about results is possible for these meditations as they are dependent on symbols.

**R.IV.iii.15 (II.625)***yāvān . . . . . darśayati*

The scriptural passage, 'So far...', etc. (*Ch. VII.1.5*) shows that for those who worship the symbols which begin with name and end with *Prāṇa* there are certain particular fruits of a limited duration, which do not need for attainment any particular path.

**M.IV. iii.16 (IV.89)***'antaḥ . . . . . iti'*

The difference among the wise is declared in the *Caturveda-sīkhā*, 'The wise are of three classes, those to whom Brahman reveals Himself within, those to whom Brahman shines without and those to whom Brahman shines everywhere. The gods indeed are those who see Brahman everywhere; the ṛṣis within their selves; and men only are those who see Brahman without their self (in symbols, etc.)'

**विशेषणत्व** *viśeṣaṇatva*—characterising attribute

**R.I.i.2 (I.108)***viśeṣaṇatvaṁ hi vyāvaharikatvaṁ*

Indeed, to be the characterising attribute of a thing is to be that which distinguishes it from other things.

**विशेषणनिवृत्ति** *viśeṣaṇanivṛtti*—negation of attributes.

**R.I.i.13 (I.206)**

**विशेषणभेदव्यपदेशार्था** *viśeṣaṇabhedavyapadeśābhyām*—on account of the mention of distinctive characteristics and difference.

Ś.I.ii.22 (127)

*viśinaṣṭi . . . . . iti*

On the strength of dissimilar characteristics, the source of all things which is relevant to the context, has been distinguished from the embodied soul in the text, 'Puruṣa is..., ' etc. (*Mu.II.i.2*)

R.I.ii.23 (I.327)

*viśinaṣṭi . . . . .*

The section distinguishes the *Akṣara* (Indestructible Being) which is the source of all beings from the *Pradhāna* as well as the individual soul, and it moreover, in passages such as 'Higher than the High Indestructible', explicitly states the differences of the Indestructible Being from those other two.

*bhedavyapadeśa (I.335)*

The declaration also of the distinction of the Highest *Brahman* from the *Pradhāna* and the *Puruṣa* is found in the following passages, 'That person..., ' etc.

M.I.ii.22 (I.212)

*yaḥ . . . . . vyapadeśāt*

From the attributes declared in the text, 'He who is..., ' etc. (*Mu.I.1.9*) *Praṇṭi* cannot be the invisible; nor could *Viriñca* be invisible, etc. the distinction being drawn in the text, 'from this..., ' etc. (*Mu.I.i.9*).

**विशेषणाच्च** *viśeṣaṇācca*—because there is a specification

Ś.I.ii.12 (109)

*viśeṣaṇam . . . . .*

The specification made in the *Upaniṣad* applies to the soul identified, with the intellect and the Supreme Self alone. In the subsequent passage, 'Know the..., ' etc. (*Ka.I.iii.3*) the self identified

with the intellect is imagined as the rider of the chariot and the Supreme Self is imagined as the goal to be reached. In the preceding text also these two are specified as the thinker and the object of thought in the verse, 'The intelligent..., ' etc. (*Ka. I.ii.12*).

R.I.ii.12 (I.304)

*asmin . . . . .*

In the context, everywhere we meet with distinctive attributes of the two selves, the Highest Self being represented as the object of meditation and attainment, and the individual self as the meditating and attaining subject.

M.I.ii.12 (I.184)

*yaḥ . . . . . iti*

In the following text it is said, 'He who is the abode of sacrifices, who is the Highest Lord of perfect qualities, of immutable essence'. (*Ka.II.3.1*)

**विशेषतो दृष्टं** *viśeṣato dṛṣṭam*—(Inference) arrived at through the particular way of deduction.

R.I.i.3 (I.120)

**विशेषविज्ञानं** *viśeṣavijñāna*—particularized cognition.

Ś.I.iii.19 (177)

**विशेषसमर्पणक्षम** *viśeṣasmarpaṇakṣama*—A characteristic which is capable of presenting a thing as qualified

R.I.i.23 (I.233)

**विशेषात्** *viśeṣāt*—Because it is so specified.

Ś.III.i.23 (553)

*viśeṣa . . . . .*

After the attainment of similarity with paddy etc. the *Upaniṣad* says, 'It is indeed more difficult to come out of this state' (*Ch.V.x.6*).

R.III.i.23 (II.422)

*uttaratra . . . . . abhidhānāt*

Later on in the context, in regard to reaching the paddy-stalk etc., it is stated specially that he gets out of them with great difficulty, as in the passage, 'Then, indeed...', etc., (*Ch. V.10.6*).

### M.III.i.25 (III.56)

'Among them performing actions, those who have performed good works soon obtain some good birth here in this world' (*Ch. V.10.7*). Thus it is distinctly and specifically stated.

**विशेषानुगतिभ्यां** *viśeṣānugatibhyāṃ*—owing to the mention of distinction and inherence.

### Ś.II.i.5 (292)

*viśeṣo . . . . .*

For the distinction, expressing itself as a division, of the experiencing souls and the elements and organs, into the sentient and the insentient was mentioned earlier. Moreover, the *Kauṣītaki* recension qualifies the organs by the word 'deity' in the anecdote of *Prāṇa* (*Kau. II.14*). Besides from *mantras*, corroborative statements, anecdotes, mythologies etc., it is known that the sentient presiding deities inhere everywhere in the elements and organs. Such texts as 'Fire entered...', etc. (*Ai. Br. I.ii.4*) reveal the presiding deities inhering in the organs.

### R.II.i.5 (II.218)

on account of distinction and entering

*viśeṣaḥ . . . . . śrūyate*

A particular quality is a qualifying attribute. The earth etc. are mentioned as qualified by the word 'deity' in the passage, 'Indeed I...', etc. (*Ch. VI.3.2*) and in similar other passages.

'Subsequent movement' is 'subsequent entry'. In the passage 'Agni becoming...', etc. (*Ai. Ā. IV.2.4*) the subsequent entry of Agni etc. as the presiding deities over speech etc. is declared.

### M.II.i.6 (II.13)

for they have superior powers, and are present

*lāsām . . . . . sarvatra*

For they have, as distinguished from other beings, exalted powers, and they are also found present everywhere.'

**विशेषानुग्रहश्च** *viśeṣānugrahaśca*—and there can be the favour of special factors.

### Ś.III.iv.38 (746)

*teṣāmapī . . . . . bhavati*

In the case of those widowers and others also, it is possible for knowledge to be helped by such virtuous acts as repetition of *mantras* (*japa*), fasting, worship of gods, etc., which can be resorted to by men in general, and which do not clash with the fact of one's standing outside any stage of life.

### R.III.iv.38 (II.557)

*śrūyate . . . . . iti*

It is also declared in the scripture that through particular duties or rites which are not exclusively connected with particular stages of life, help is obtained for *vidyā*: 'One should...', etc. (*Pr. I.10*)

### M.III.iv.38 (III.324)

There is also special grace of the Lord.

*śrūnve . . . . . parameśvarasya*

'The glorious Lord...', etc. (*R. V. VI.47.16*)

This text shows the special grace of the Supreme Lord on the gods.

**विशेषान्त** *viśeṣānta*—ending with the gross elements.

### R.Li.1 (ii) (I.30)

Apart from the seven principles beginning with *mahat*, the remaining sixteen principles are called particular principles.

**विशेषितत्वाच्च** *viśeṣitatvācca*—because of being specified



**Ś.II.iv.5 (498)***viśeṣitatvācca* . . . . .

The *Prāṇas* are seven in number and are specified as such in 'The *prāṇas*...', etc.

**R.II.iv.4 (II.391)***viśeṣitaḥ* . . . . . *iti*

These *Prāṇas*, which are endowed with motion, have been specified through their essential nature in the following passage, 'when the...', etc. (*Ka. VI. 10*).

**M.II.iv.6 (II.225)***guhā* . . . . .

It is so qualified in the text, 'In every person...', etc. (*Mu. II.1.8*). By the term 'ca' the statement in the *Bhaviṣya Purāṇa* is referred to: 'There are seven organs as means of knowledge, while there are five organs as instruments of action. Thus the group of twelve organs is always established in the body'

**विशेषितत्वाच्च** *viśeṣitatvācca*—owing to the specific mention of this

**Ś.IV.iii.8 (829)***brahma* . . . . . *gamyate*

In another Upaniṣadic text a specific statement is made thus, 'Then a being...', etc. (*Br. VI.11.15*). Therefore it is understood that the path is related to the conditioned Brahman only.

**R.IV.iii.7 (II.621)***puruṣa* . . . . . *viśeṣyate*

In the passage 'The person...', etc. (*Br. VI.2.15*) by the term 'worlds', it is particularised that a superhuman person leads on him who worships the Hiraṇyagarbha living in particular worlds.

**M.IV.iii.8 (IV.82)***yadi* . . . . . *śrutau*

'Though he may see the Highest Lord, He reaches Brahmā the four-faced'. Thus it is specified in the *Kauṣārava Śruti*.

**विशेषितत्वात्** *viśeṣitavāt*—on account of having been specified.

**Ś.III.iv.23 (735)***viśeṣitavāt* . . . . . (736)

Only certain stories are specified for that ritualistic purpose (*pāṇiplava*). Thus it is that the topic is raised with the sentence, 'The priests shall relate the stories,' and then only a certain number of stories, for instance that beginning with, 'Manu, a descendent of Vivasvān' etc. are specified. Hence these Upaniṣadic stories are not meant for *pāṇiplava*.

**R.III.iv.23 (II.549)***ākhyānāni* . . . . . *viśeṣyante*

The stories of Manu and others are particularised. It is understood that stories only of Manu, etc. are to be used in that context.

**M.III.iv.23 (III.309)***vidhi* . . . . .

In the *Gauṇapāṇana Śruti* the wise are specified thus; 'Of three classes indeed are the wise; those that are bound by injunctions, those that are guided by their own will. Those that are governed by injunctions are men; those that are not, are the gods and Brahman is the only one who is guided by His own will.

**विशेष्यैकत्वप्रतिपादनपर** *viśeṣyāikatvapratipādanaparā*—words which point out the oneness of a thing which is characterised (by what they denote)

**R.I.i.13 (I.206)**

In the example 'The lily is blue'—the two words (blue and lily)

**विशोक** *viśoka*—free from sorrow

**R.I.i.21 (I.243)**

the Supreme Self

विश्व *viśva*—that soul in wakeful state**M.II.ii.12 (II.102)***kārya* . . . . . *viśvaḥ* (J.103)

'Viśva' is the name of the soul bound by the wakeful state where the illusion about the effect is dominant (*Prima facie* view).

विश्वरूप *viśvarūpa*

1) one of the names of the objects of worship.

**R.I.ii.26 (I.342)**

*viśvarūpa* —means that which makes the whole universe manifest

*caṣṣuḥ viśvarūpaḥ* (I.ii.33 (I.350))

The eye of the meditating self is *viśvarūpa*. The meaning is that it is the Sun.

**R.II.ii.1 (II.275)**

2) consisting of all forms (the world)

विश्वशरीर *viśvaśarīra*—one who has universe for His body**R.I.ii.23 (I.331)**

the Supreme Self

विषम उपन्यास *viṣama upanyāsa*—inapt analogy**Ś.I.iii.33 (206)**विषमदृष्टान्त *viṣama dṛṣṭānta*—inapt illustration**Ś.I.i.5 (38)**विष्णु *Viṣṇu***R.I.i.1 (I.215)***evam* . . . . . *padam*

The Highest abode called *Viṣṇu* is flawless, eternally all-pervading, undecaying and free from all evil.

*para* . . . . . *gṛīyate*

The Highest Self is the support of all and is the Highest Lord. He is celebrated under the name of *Viṣṇu* in *Vedas* and in the *Vedānta*.

**M.I.i.1 (I.40)***brahma* . . . . .

The term Brahman primarily denotes *Viṣṇu* only for there are scriptural passages which indicate that. The *Bhāṭṭaveya Śruti* states, 'That Lord is said to be *Viṣṇu* whom all the words by their connotation declare.

'In the navel of the unborn *Viṣṇu*, that thing is set on which all the worlds stand' (*R.V. 8.82.6*) This is a well-known indication of *Viṣṇu*. In the *Skānda* it is said; 'To Him the glorious *Viṣṇu* who is the Cause of all the states of the world and the sole creator of the Universe...'

विसजातीय *visajātīya*—heterogenous**R.I.i.1 (I.28)**विहारोपदेशात् *vihāropadeśāt*—because of the teaching about roaming**Ś.II.iii.34 (466)***itaśca* . . . . . *ca*

The individual soul is an agent, for in the context dealing with the *jīva* the *Upaniṣad* speaks of the soul's roaming about in the dream state, 'He goes...', etc. (*Br.IV.iii.12*).

**R.II.iii.34 (II.373)**

And because also the act of sporting is taught.

*evam* . . . . . *upadiśyate*

In the following passage, 'In this...', etc. (*Br.II.1.18*) the agency of the action of seizing the sense-

organs and of sporting with them is taught in relation to the individual self.

### M.II.iii.34 (II.192)

on account of scripture declaring the blissful activities.

*strī . . . . . api*

In the text, 'With women...', etc. (*Ch. VIII.12.5*) the real activity of a released is spoken of even in liberation.

**विहितत्वाच्च** *vihitatvācca*—for these have been enjoined

### Ś.III.iv.32 (743)

*pathati . . . . .*

The obligatory duties are to be performed even by one who simply sticks to an order of life without any craving for liberation, for these are enjoined by such texts as: 'One shall perform the *Agnihotra* sacrifice as long as one lives.'

### R.III.iv.32 (II.355)

*yūvat . . . . . ityarthah*

The sacrifices and other religious works are so prescribed in the passage; 'One should...', etc. The meaning is that it is because they are prescribed as if they were daily works owing to their being dependent on life.

### M.III.iv.32 (III.318)

*na . . . . . karma*

Simply refraining from what is prohibited does not suffice.

The duty enjoined upon him according to his *varṇa* and *āśrama* should also be performed.

**विहितप्रतिषिद्धावैयर्थ्यादिभ्यः** *vihitapraṭiṣiddhāvaiyarthya-dibhyaḥ*—On grounds of the enjoined and prohibited duties not becoming meaningless and so on

### Ś.II.iii.42 (476)

*vihita . . . . . (477)*

For thus alone such injunctions and prohibitions as 'One desirous...', etc., and 'A *brāhmaṇa*...', etc. will not be stultified. If God does not depend on the acts done by the individuals, then, these will become meaningless, and God Himself will be installed as an absolute dictator in the place of injunction and prohibition.

### R.II.iii.41 (II.376)

*vihita . . . . .*

In regard to all actions, the Supreme Self, who is the internal ruler of all things, first requires the efforts undertaken by the individual self and then by giving His consent, directs him to proceed with it for the reason that injunctions and prohibitions should not become purposeless. By the expression '*ādi*' favour and disfavour are denoted.

### M.II.iii.42 (II.197)

*tataḥ . . . . . āpadyaṭe*

From accepting the Lord as the absolute controller guiding the action of the individual self, scripture does not become purportless. By the term '*ādi*' the absence of partiality etc., is to be understood.

**वृत्तिकार** *vṛttikāra*—the author of the *Brahmasūtra*

### R.I.i.1 (I.23)

Bodhāyana

**वृत्तिसंपत्ति** *vṛtisampatti*—withdrawal of the function

### Ś.IV.II.3 (801)

**वृद्धिहासभाक्त्वं** *vṛddhihāśabhāktvaṁ*—subjection to increase and decrease

### Ś.III.ii.20 (580)

Inasmuch as the reflection of the Sun in water increases with the increase of water, and decreases

with its reduction, it moves when the water moves and it differs as the water differs.

### R.III.ii.20 (II.439)

*parasya . . . . . nivartayate*

The comparison is meant only to deny that Brahman undergoes increase and decrease both in respect of His essential nature and qualities.

### M.III.ii.20 (III.120)

existence of higher and lower degrees (of devotion)

*tasya . . . . . vidyate*

Of the devotion, knowledge, etc. there exist the higher and lower degrees in different souls.

वेदन *vedana*—knowledge

### R.I.i.1 (I.59)

*vākyā . . . . . uktam*

According to the *Vākyakāra*, *vedana* (knowledge) is *upāsana* (meditation), since it is so mentioned in the scriptures as to refer to that.

### R.III.iv.45 (II.564)

*śravaṇa . . . . . kṛtam*

Knowledge is arrived at through 'hearing' and reflection and that knowledge is due to increase of the quality of *sattva*, which increases due to devotion to the Divine Lord.

### R.IV.i.11 (II.570)

*dhyāna . . . . . avagamayate*

'*Vedana*' is synonymous with the words, '*dhyāna*' and '*upāsana*'. Their synonymity is made out from the use of *upāsti* and *dhyāyati* in the passage relating to the teaching about *Vedana*.

वेदान्तमीमांसाशास्त्र *vedāntamīmāṃsāśāstra*—sacred teaching of the *Vedānta* enquiry

### Ś.I.i.1 (5)

*pūjita . . . . . itī (V.M.27)*

The word *Mīmāṃsā* signifies an enquiry that commands respect, the inquiry that commands respect, because it bears the fruit, viz., the ascertainment of that extremely subtle sense, which is the cause of the supreme human goal. *Mīmāṃsā-Śāstra* means the sacred teaching relating to that inquiry, and *śāstra* is so called because it is taught to the pupils thereof.

वेदान्तवेद्य *Vedāntavedya*—known through scripture

### R.I.i.3 (I.118)

Brahman

वेदार्थसङ्ग्रह *Vedārthasaṅgrha*—by Rāmānuja

### R.I.i.1 (ii) (I.69)

It is the earlier work of Rāmānuja where the meanings of important Upaniṣadic passages are explained from the viewpoint of Viśiṣṭādvaita and in contradistinction with the position of Advaita.

वेद्यभेद *vedyabheda*—difference of the entity meditated on

### Ś.III.iii.2 (620)

वेधाद्यर्थभेदात् *vedhādyarthabhedāt*—Piercing etc. (are not to be combined) since their purports are disparate

### Ś.III.iii.25 (654)

*vedhādyartha . . . . . (656)*

The purports, namely piercing etc. of the heart and so on, that are conveyed by such *mantras* as, 'Pierce the heart' are disparate, that is to say, they are disconnected with the meditations spoken of in the *Upaniṣads*, so that they have no capacity to combine with them.

### R.III.iii.25 (II.486)

*vedha . . . . . āngatvam*

Because there are indicatory signs in the statements, 'Pierce the...', etc. (*Tai. I.1.1*) and 'I spoke...', etc. (*Ibid. I.12.1*) and 'May what...', etc. (*Ibid. II.1*) from which is made out that these *mantras* are used in the study of the *Vedas*, for magical spells for malevolent purposes and so on and they are, therefore not auxiliary to *Vidyā*.

### M.III.iii.26 (III.201)

piercing etc. (are not to be comprehended)

The *Bṛhat Tantra* states, 'To such forms of contemplation as, 'Lord, break the strength of the wicked; pierce them; destroy them' all are not entitled'.

**वैकारिक** *vaikārika*—(ten) senses are called *vaikārikas*.

### R.II.iv.5 (II.392)

Sense-organs are produced from the *Vaikārika* or the *sāttvika* variety of the *ahankāra*.

**वैखानस** *Vaikhānasa*—One of the four classes of forest-dwelling sages, given to intense penance

### Ś.III.iv.20 (731)

**वैद्युतेनैव** *vaidyutenaiva*—By the very same person who comes to lightning.

### Ś.IV.iii.6 (828)

*tataḥ* . . . .

After arriving at lightning they go to the world of *Brahmā* being led through the worlds of *Varuṇa* and others, under the guidance of a superhuman being who exists even beyond lightning.

### R.IV.iii.5 (II.619)

by the person of lightning alone

*vaidyutena* . . . .

Through the person of lightning alone, that is through the superhuman leader himself, the journey of the man of *vidyā* continues upto the attainment of the *Brahman*.

### M.IV.iii.5 (IV.79)

only from the Lord of *vidyut*

*vidyut* . . . . *śruteḥ*

Only by *vāyu* the Lord of *vidyut*, *Brahman* is reached; for the *Śruti* 'He leads them to *Brahman*' (*Ch. V.10.2*) declares the passage of the wise direct from *Vāyu* to *Brahman*.

**वैधर्म्यात् न स्वप्नादिवत्** *vaidharmyāt na svapnādivat*—on account of difference of nature not like dream etc.

### Ś.II.ii.29 (400)

*vaidharmyāt* . . . . *brūmah*

The perception of the waking state cannot be like those in a dream because of difference of characteristics; for waking and dream states are entirely different in nature. The difference consists in being subject to sublation or not.

### R.II.ii.28 (II.303)

*svapna* . . . . *sāmyam*

It is not proper to say that the various items of knowledge appertaining to the condition of waking are devoid of objects, because those differ in character from the knowledge produced in dreams. Indeed the various kinds of knowledge during dreams are produced out of sleep and other such misguiding instruments and are later stultified, whereas the various kinds of knowledge during wakeful state are the opposite thereof.

### M.II.ii.29 (II.101)

And on account of difference of characteristics (the world is) not non-existent as those of dream, etc., are.

*na* . . . . *astī*

It cannot said that as the creatures of a dream etc. are, the world too, though an object of perception is a non-entity, for, unlike the world, the creations of a dream, etc., are objects of a widely different perception. Because after waking up from the

dream one has the experience as to 'This is a dream; this not the serpent' and so on.

**वैनाशिक** *vaināśika*—Nihilists (Buddhists)

**Ś.II.ii.22 (387)**

**वैयधिकरण्य** *vaiyadhikaranyā*—being non-appositional

**Ś.III.iii.24 (654)**

**R.I.i.1 (ii) (I.62)**

An example is : *tasya eṣa eva śārīra ātmā*. Here the word '*tasya*' (meaning, of that) stands in a different grammatical case (Genitive Case) from that of the words *eṣa* (He) *śārīra* (the embodied) and *ātmā*, (He) *śārīra* (the embodied) and *ātmā* (the self) all of which stand in the Nominative Case.

**वैलक्षण्यच्च** *vailakṣaṇyācca*—because of the dissimilarity in characteristics

**Ś.II.iv.19 (516)**

*vailakṣaṇyam . . . . .*

There is a dissimilarity in characteristics between the Chief *Prāṇa* and the others. When the organs of speech etc. go to sleep, the Chief *Prāṇa* alone keeps awake; The continuance or death of the body is dependent on the continuance or departure of the vital force and not of other organs.

**R.II.iv.16 (II.399)**

*vailakṣaṇyam . . . . . upalabhyate*

The distinction of the most excellent *Prāṇa* from the eye and other senses is perceived to exist.

**M.II.iv.20 (II.251)**

*puruṣa . . . . . mukhyasya*

The activity of the senses is observed to depend upon the will of the soul, but not that of the chief *Prāṇa*.

**वैशेष्यात्** *vaiśeṣyāt*—because there is a difference

**Ś.I.ii.8 (103)**

*viśeṣaḥ . . . . . ilarasya*

There is indeed difference between the embodied soul and the Supreme Lord. The one is an agent, an experiencer, a source of merit, demerit, etc., and possessed of happiness and sorrow; while the other is just the opposite, being possessed of such qualities as freedom from sin and so on. Because of this distinction between the two, the one has experiences, but not the other.

*na . . . . . samśprśyate (104)*

Not even owing to the fact of unity, is Brahman affected by an experience undergone by an embodied soul; for there is a difference, inasmuch as true knowledge differs from false knowledge etc. The experience of happiness etc. is cooked up by false knowledge, while unity is seen through real knowledge. It is never a fact that a thing perceived through real knowledge is affected by any experience under false knowledge.

**R.I.ii.8 (I.299)**

*hetoḥ . . . . .*

On account of difference of reason. For, what is the cause of experiences pleasurable or painful, is not the mere dwelling within a body, but rather the subjection to the influence of good and evil deeds, and such subjection is impossible in the case of the Highest Self to which all evil is foreign.

**M.I.ii.8 (I.178)**

*sāmarthyā vaiśeṣyāt . . . . .*

There is difference in the capability of the Supreme Lord and the individual self. It is said in the *Garuḍa Purāṇa*, 'There is no equality in experience between the Lord and the individual self; for the Lord is all-knowing, all-powerful and absolute; while the soul is of a little understanding, of a little power and absolutely dependent,' and so on.

वैशेष्यात् तु *vaiśeṣyāt tu*—but owing to preponderance

Ś.II.iv.22 (521)

*tu . . . . . iti*

By the word *tu* is refuted the objection raised. The abstract noun from *viśeṣa* is *vaiśeṣya*, which means preponderance. Although the process of making everything tripartite has taken place, still some elemental substance is found to preponderate in something. For instance, in fire there is a preponderance of fire, in water there is preponderance of water and in earth there is a preponderance of earth.

R.II.iv.19 (II.404)

*vaiśeṣyam . . . . . vādah*

'Distinctive peculiarity' is the condition of being peculiar in a distinctive way. Although through tripartition each element possesses a triple from, owing to the preponderance of one element in each of them over the other two, in each case there is the description as the earth or any other similar elements.

M.II.iv.23 (II.258)

*bhūtānām . . . . . vyavahārah*

The special statements proceed only with reference to the greater proportions of the constituent elements entering into a product or body.

वैश्वानर *vaiśvānara*—the Supreme Self

Ś.I.ii.28 (137)

*vaiśvānaram . . . . . vāyasādivat* (138)

*Vaiśvānara* is the Supreme Self in accordance with these derivations.

- (1) He who is the cosmos (*viśva*) as well as a person (*nara*) or
- (2) He who is the ordainer (*nara*) of the universe (*viśva*)
- (3) He to whom belong all (*viśva*) beings (*nara*).

He is the Supreme Self, for He is the Self of all. *Vaiśvānara* is the same as *viśvānara*. The suffix bringing about the transformation signifies nothing but the original word itself, as in the words *rākṣasa* and *vāyasa*.

R.I.ii.25 (I.328)

*vaiśvānarah . . . . . I.ii.25 (I.340)*

*Vaiśvānara* is the Supreme Self.

*Brahmasābdasthāne . . . . . vijñāyate* I.ii.25 (I.341)

The word '*vaiśvānara*' which is specifically used in the place of the word, 'Brahman' denotes none else than the Brahman.

R.I.ii.27 (I.346)

*viśveṣām narāṇām netyuam*

One who has the quality of being the leader of all beings.

*agni . . . . . eva*

The term '*Vaiśvānara*' though common name of Agni and Viṣṇu, now being qualified by the word *Ātman* which popularly denotes Viṣṇu, shows that *Vaiśvānara* is Viṣṇu only.

वैषम्यनैर्घृण्ये न *vaiṣamyanaairghṛṇye na*—Partiality and cruelty do not occur.

Ś.II.i.34 (341)

*vaiṣamya . . . . . prasajyete* (342)

No partiality or cruelty can be charged against God.

R.II.i.34 (II.272)

There is no partiality or mercilessness in the Supreme Lord.

M.II.i.35 (II.57)

The Supreme Lord cannot be said to be partial or merciless.

व्यक्ति *vyakti*—individual

Ś.I.iii.28 (190)

व्यक्ताव्यक्तस्वरूपिणी *vyaktāvryaktasvarūpiṇi*—That which has manifest and unmanifest nature.

R.I.iv.3 (II.106)

*Prakṛti*

व्यङ्क्तुव्यङ्ग्यत्व *vyāṅktavyāṅgyatva*—the relation of the revealer and the revealed

R.I.i.1 (I.162)

व्यतिरेकः *vyatirekaḥ*—distinction

Ś.III.iii.54 (700)

*vyatireka* . . . . .

The soul must be distinct from the body.

R.III.iii.52 (II.522)

*asya* . . . . . *anusandeyah*

Whatever is the difference, as regards this individual self, in the condition of final release from the condition of *samsāra*, that (state of difference) marked by the qualities of being free from sin etc., has to be meditated upon.

M.III.iii.56 (III.260)

even as the mental acts are separate

व्यतिरेकः गन्धवत् *vyatirekaḥ gandhavat*—separate existence like smell

Ś.II.iii.26 (457)

*yathā* . . . . . *bhaviṣyati*

As smell, for instance, which is a quality, can have existence separately from the odorous substance, since the smell is perceived even when the odorous things like flower etc. are nowhere in view, similarly though the soul is atomic, its quality of sentience can remain detached from it.

R.II.iii.27 (II.364)

There is distinction as in the case of smell.

*yathā* . . . . . *siddhaḥ*

Just as smell, which is perceived as a quality of earth is distinct from earth, so also according to the experience 'I know', knowledge which is perceived as the quality of the knower is established as distinct from the individual self which is the knower.

M.II.iii.27 (II.175)

*yathā* . . . . .

Just as fragrance goes forth separated from the flower, so also from the individual soul, parts go forth separated by the inconceivable power of the Lord.

व्यतिरेकानवस्थिते: *vyatirekānavasthiteḥ*—on account of the absence of anything extraneous

Ś.II.ii.4 (354)

*Sāṅkhyānām* . . . . . *nivartakaḥ*

According to Sāṅkhya, *Pradhāna* consists of the three *guṇas* in a state of balance. Apart from these, nothing else exists externally to *Pradhāna* on which it can depend for either impelling it or stopping it.

R.II.ii.3 (281)

*satya* . . . . .

If transformation in the realm of *Pradhāna* takes place independently of the superintendence of the Lord, then scope is given for the non-existence of the condition of dissolution in contradistinction to that of creation.

M.II.ii.4 (II.68)

because of the absence of all activity without the Lord

*na* . . . . . *anavasthiteḥ*

From the text, 'O Lord...', etc. (*R.V.X.112.9*) without the Lord to guide, no activity could exist.



व्यतिहारः *vyatihārah*—reciprocity

Ś.III.iii.37 (676)

*vyatihāra . . . . . āmnāyate* (677)

This reciprocity is spoken of in the scripture for the purpose of meditation, just as in the case of other attributes.

R.III.iii.36 (II.504)

*uṣasta . . . . . vyatihāre*

Between *Uṣasta* and *Kahola* an interchange of each other's ideas has to be effected in relation to the Brahman, who is their object of worship as associated with the quality of being the self of all beings. That idea of *Uṣasta* which relates to the Brahman, who is the internal Self of all, being the cause of sustaining life in all beings endowed with life, that has to be adopted even by the questioner, *Kahola* and that idea of *Kahola* which relates to the quality of transcending hunger etc. that belongs to that same Brahman, that has to be adopted even by *Uṣasta*.

M.III.iii.38 (III.220)

superiority

*uktaṁ . . . . .*

That the superiority of the Lord is declared in the passage would become evident on supplying the question and answer as in the previous cases.

व्यभिचार *vyabhicāra*—the fallacy of the reason going astray

R.I.i.3 (I.122)

व्यर्थविशेषण *vyarthaviśeṣaṇa*—purposeless attribute

R.I.i.1 (ii) (I.25)

व्यवस्थसिद्धि *vyavasthāsiddhi*—definite determination

R.II.ii.1 (II.280)

व्यष्टि *vyasṭi*—secondary particular creation

R.I.i.1 (ii) (I.39)

The *Vyaṣṭi* creation is the creation of form possessing conscious and unconscious bodies taking place after the creation of undifferentiated primordial matter.

व्यस्तोपासन *vyastopāsana*—separate meditation.

Ś.III.iii.57 (706)

व्याक्रियत *vyākriyata*—differentiated

Ś.I.iv.15 (250)

*vyākriyata . . . . . draṣṭavyaḥ* (251)

Although God was there as the Creator, still the use of the object (universe) as the subject of the intransitive verb 'differentiated' in—'It differentiated into name and form only' (*Br.I.iv.7*), is to be understood as pointing to the ease and facility in the act of differentiation.

व्यापित्व *vyāpitva*—all-pervasiveness

R.I.i.1 (I.174)

*vyāpi . . . . . svabhāvaḥ*

To be all-pervading is to possess the power of getting into the inside of all inanimate things by reason of its own extreme subtlety.

व्याप्तेश्च समञ्जसम् *vyāpteśca saman̄jasam*—but because of the pervasion it is proper.

Ś.III.iii.9 (628)

*vyāpteśca . . . . . upādīyate* (629)

The word 'ca' used in the place of the word 'but' is meant for ruling out the three other alternatives. In the present context, only adjectival alternative is accepted as laudless.

*vyāptiḥ . . . . .* (630)

On account of the pervasion of *Om*, that is to say,

on account of its being common to all the *Vedas*. The letter *Om* is qualified by the word *Udgītha* so that the *Om* forming a part of *Udgītha* may somehow be understood.

### R.III.iii.9 (II.468)

*chāndogyē . . . . . samañjusam*

In the first chapter of the *Chāndogya Upaniṣad*, the syllable *Om* which is a component part of the *Udgītha* and which has been first introduced as the subject-matter of the context, extends as the object of worship to all the *vidyās* given later on also. Therefore, as regards the word *udgītha* which occurs in the middle of that context in the sentence, 'There indeed...' etc. (*Ch.I.21*) there is appropriateness only in its referring to the syllable '*Om*'.

### M.III.iii.10 (III.170)

And both views are appropriate according as (eligibility) exists.

*yuyjate . . . . .*

It is consistent to make the statement that all the qualities are to be comprehended in one mental act or that they are not to be comprehended according to the difference of eligibility.

व्यावर्तक *vyāvartaka*—distinguishing character

### R.I.i.2 (I.109)

व्युत्पत्तिसंभावन *vyutpattisambhāvana*—possibility of syntactical connection

### R.I.iii.25 (II.52)

व्युत्पत्तिसिद्ध *vyutpattisiddha*—established in accordance with the proper process of making out the meaning of words

### R.I.i.13 (I.207)

व्यूह *vyūha*—emanation

### R.II.ii.41 (II.325)

*vyūha . . . . . caturvyūhah*

By the *vyūha* is meant the fourfold arrangement or division of the Highest Reality, as Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha.

व्योमवत् *vyomavat*—as in the case of space.

### Ś.I.ii.7 (102)

*yathā . . . . . api*

Just as space, though all-pervasive, is referred to as having a limited habitation and minuteness from the point of view of its association with the eye of a needle, so also is the case with the Brahman.

### R.I.ii.7 (I.227)

*vyomavacca . . . . .*

He is taught to be like the ether also. That is, His natural greatness is also described in this very context in the passage, 'He is greater than the earth...', etc.

### M.I.ii.7 (I.171)

*sarva . . . . . vyomavat*

Omnipresence is consistent with residence in a point of space as in the case of space itself.

व्रतमीमांसा *vratamīmāṃsā*—an analysis of the vow (or ritual)

### Ś.III.iii.43 (689)

शक्ति *śakti*—potency

### Ś.II.i.18 (320)

*tasmāt . . . . . śaktiḥ*

Potency must be the very essence of the cause.

### R.I.i.1 (I.222)

*parasya . . . . . pratipādaya*

The Highest Brahman possesses two forms, called power (*śakti*) viz., a defined one (*mūrta*) and an undefined one (*amūrta*).

*apṛthaksiddhaviśeṣaṇam hi śaktiḥ* (S.S.I.222)

Potency is an attribute which is incapable of independent existence.

शक्तिमत्त्व śaktimattva—potentiality

R.I.i.12 (I.189)

*śaktimattvam . . . . . guṇatvam*

Potentiality means capability to produce certain special effects.

शक्तिविपर्ययात् śaktiviparyayāt—because of a reversal of power

Ś.II.iii.38 (468)

For this reason also the soul that is different from the intellect should be the agent. On the contrary, if the intellect understood by the word *viññāna* be the agent then there will be a reversal of power; the instrumental power of the intellect will be negated and the power of the agent will accrue.

R.II.iii.37 (II.373)

on account of the loss of power.

*buddheḥ . . . . . hiyeta*

If the intellect were accepted as the agent of actions, then the power of being the enjoyer would belong to that intellect itself, and consequently, the power of being the employer would be lost to the individual self.

M.II.iii.38 (II.194)

on account of the difference of power

*alpa . . . . .*

The individual is not absolute agent as the Lord is, for it is of very limited power.

शक्तिविशेषोपबृंहणविरह śaktiviśeṣopalbṛṇḥṇaviraha—absence of association with the manifestation of

any specific (constructive or destructive) power.

R.I.i.1 (ii) (I.23)

शताधिकया śatādhikayā—through that name which is the hundred and first

Ś.IV.ii.17 (813)

*tadbhūvaṁ . . . . . niṣkrāmati* (814)

The man of knowledge becomes unified in thought with Brahman and emerges out of the body through the nerve counted as the one over and above a hundred.

R.IV.ii.16 (II.608)

*vidvān . . . . . iti*

The man of knowledge departs from the body solely through the blood vessels which is above the hundredth and which leads to the head.

M.IV.ii.17 (IV.60)

*śatam . . . . . bhavanti*

‘There are a hundred and one veins of the heart, one of them reaches to the crown of the head; through that, passing upwards, the *jīva* reaches immortality....’ etc.

*viśvāḥ . . . . . gamanārtham* (J.62)

When there is departure in all directions, there is movement to other regions (but not final liberation). It is for this purpose, it is stated that the *jīva* exits through the central vein.

शबरस्वामी śabarasvāmī—Śabara, the celebrated commentator on the *Pūrvamīmāṃsā Sūtras* of Jaimini

Ś.III.iii.53 (698)

शब्दमूलत्वात् śabdāmūlatvāt—for Brahman is known from the *Upaniṣads* alone.

Ś.II.i.27 (334)

*na ca . . . . . pramāṇakam*

The Brahman does exist as an unchanged entity. There is no violation of the texts about partlessness, since partlessness is accepted on account of its very mention in the *Upaniṣads*, and the *Upaniṣads* are the only authority about it, but not so are the senses etc.

### R.II.i.27 (II.268)

ataḥ . . . . . brahma

As it is proved solely by means of the scripture that Brahman is dissimilar to all other things, therefore it is not contradictory to reason for Him to be in association with wonderful power. Consequently, the Brahman does not deserve either to be proved or disproved by reasoning.

### M.II.i.28 (II.50)

śabdamūlatvāt . . . . .

The Lord is known only by means of Scripture which derives its authority from itself: the contradiction of reasoning cannot apply to what is primarily known through scripture.

शब्दविशेषात् śabdaviśeṣāt—because of the difference in the words.

### Ś.I.ii.5 (100)

yathā . . . . . iti

In the passage, 'Just as a . . . ,' (Ś.B.X.vi.3.2) the word *Puruṣa* used in the singular number. Nominative Case means the Self is endowed with the qualities of being identified with mind and so on. This word is different from the term '*antarātman*' which is used in the Locative Case and which refers to the embodied soul.

### R.I.ii.5 (I.295)

eṣa . . . . .

In the scriptural statement, 'He is . . . ,' etc. (Ch.III.14.324), the individual self is pointed out by the Genitive Case whereas the object of worship is pointed out by the Nominative. Similarly in the scripture of the *Vājasaneyins*, in the passage—'He

into . . . ,' etc. the individual self is pointed out by the word '*antarātma*' which is in Locative form and the object of worship is pointed out by words '*Puruṣa*' and '*Hiraṇmaya*' having the Nominative Case ending. Here Brahman is the object of meditation.

### M.I.ii.5 (I.168)

'On account of the specific word (Brahman)'

etameva . . . . . ācakṣate

In the (Ai.Ā.iii.2.3) 'Him alone they call Brahman', the individual soul is not spoken of as Brahman emphatically.

na . . . . . ityarthah (J.169)

By this word Brahman, the individual soul is not referred to. This is so because the word 'Brahman' is elucidated by the words 'Him only' indicating specification.

( उपायन ) शब्दशेषत्वात् (upāyana) śabdaśeṣatvāt—being connected with correlative term

### Ś.III.iii.26 (658)

tattheṣatvāt . . . . . (659)

And in the *Kauṣītaki Upaniṣad*, the word 'acceptance' is heard of as a correlative of 'rejection'. Hence acceptance follows as a matter of course even at other places where the word 'rejection' alone is heard of.

### R.III.iii.26 (II.487)

The passage relating to acquisition is complementary.

kevalu . . . . .

Where the mere giving up or the mere reaching of another place is declared in the scriptures, there the combination of each with the other of both of them is necessary. Because the passage relating to acquisition is complementary, that is to say, because the passage relating to their reaching another place is complementary to the passage relating to their being given up.

**M.III.iii.27 (III.203)**

for, all the injunctions end in (leading the soul to knowledge)

'brahmuvid' . . . . .

All other injunctions are only subsequent to the injunction referring to final beatitude viz., 'He who knows Brahman attains to the Highest Brahman' (*Tai. III. 10*).

शब्दश्च śabdaśca—also a scriptural text

**Ś.III.iv.31 (742)**

śabdaśca . . . . .

In the *Saṃhitā* of the *Kaṭhas* is found a text which forbids the eating of uneatable food and purports to check activities dependent on licence: 'Therefore a....' etc.

**R.III.iv.31 (II.554)**

'There is a scriptural text which prohibits voluntary action in regard to eating all foods. The *Kaṭhasaṃhitā* says, 'Therefore the....' etc.

**M.III.iv.31 (III.317)**

'The prohibition of acting according to one's own liking is found in the *Kauṇḍīyaśruti*: 'He who...' etc.

शब्दस्य तद्विध्यं śabdasya tādvidhyam—The scripture has that injunction in view.

**Ś.III.iii.52 (697)**

tādvidhyam . . . . . vidhitvam

It is stated that the scripture has that injunction in view, that the purpose of the text is merely to enjoin a meditation and not imparting an injunction about any purely subsidiary part of a ritual.

**R.III.iii.50 (II.521)**

'being of such kind' of the word

asyāpi . . . . . avagumyate

It is made out that texts mentioning *manaścit* (fires) and others, establish their being of that kind; that is, they possess that character, namely, that they consist of knowledge.

**M.III.iii.54 (III.255)**

such a declaration of scripture.

All the words have been shown to declare Brahman. This is also said in the *Māyāvaiḥava* 'The Supreme Being Viṣṇu becoming perceptible through devotion and by....' etc.

शब्दाच्च śabdācca—from Vedic texts

**Ś.II.iii.4 (424)**

śabdaḥ . . . . . iti

The *Vedas* declare the birthlessness of space, since it is stated, 'Now the....' etc. (*Br. II.iii.3*).

**R.II.iii.3 (II.341)**

vāyu . . . . . ca (II.342)

and because also the scriptural passage—'The air....' etc. (*Br. II.3.3*) declares that the spatial ether is immortal.

**M.II.iii.4 (II.122)**

atha . . . . . śruteḥ

The origination of ether is to be admitted, and the statement that it is without a beginning is to be taken in a qualified sense; for the *Bhāllaveya Śruti* says, 'Now the....', etc.

शब्दाच्च śabdācca—from scriptural statement

**Ś.IV.ii.1 (799)**

śabdāt . . . . . arthaḥ (806)

The idea implied is that the Upaniṣadic text fits in with the interpretation according to which the organ and its functions are understood to be the same in a figurative sense.

**R.IV.ii.1 (II.593)**

vān . . . . . sampattau

Indeed the scriptural statement which states, 'Speech rests in the mind relates to the association of the essential nature of the sense of speech with the mind and not merely to the function of the sense of speech.

#### M.IV.ii.1 (IV.36)

*tasya . . . . . ca*

Śruti states, 'He understands those around him until his speech is not withdrawn into mind' (Ch. VI. 15. 1).

शब्दात् śabdāt—because of scriptures.

#### Ś.III.i.25 (356)

*na . . . . . tayoh*

Knowledge of virtue and vice is derived from the scriptures; for merit and demerit are supersensuous realities and they are not invariable for all space, time and environment.

#### R.III.i.25 (II.423)

For scripture declares that the killing of sacrificial animals makes them to go to the heavenly world, and therefore is not of the nature of harm. This is declared in the text, 'With a golden body...', etc. (Ai. B. VII. 1).

#### M.III.i.27 (III.61)

*śabda . . . . .*

The *Varāhaपुरāṇa* states, 'To do harm to any life except as enjoined by scripture is really productive of sin and evil consequences; on the other hand no evil consequences possibly arise from the act of killing permitted by the *Vedas*'.

शब्दात् śabdāt—on account of texts

#### Ś.III.iii.6 (624)

*prahramabhedāt . . . . . (625)*

The sameness of the meditations is untenable because of the difference in the manner of starting. The *Vājasaneyins* state in one way, while the

*Sāmavedins* do in another way. The *Vājasaneyins* mention *Prāṇa* as the singer of the *Udgītha* in their text; 'Chant the...', etc. (Br. I. iii. 7) whereas the *Sāmavedins* mention the vital force as *Udgītha* in 'They meditated...', etc. (Ch. I. ii. 7).

#### R.III.iii.6 (II.464)

*rūpa...avagamyate*

Indeed the distinction of form is made out from the scripture itself, as in the passage, 'Then indeed...', etc. (Br. I. 3. 7).

#### M.III.iii.7 (III.166)

From the text 'He should meditate on Him as the self only' (Br. III. 4. 7).

शब्दात् śabdāt—because the Vedic texts declare

#### Ś.III.iv.1 (717)

*tathā . . . . .*

The following Upaniṣadic texts, as also others of this class speak of knowledge alone as the cause of liberation: 'The knower...', etc. (Ch. VIII. 1. 3).

#### R.III.iv.1 (II.536)

The following and other similar passages in the *Upaniṣads* are seen to teach that the highest object of human pursuit results from *Vidyās*: 'He who...' etc. (Tai. II. 1. 1).

#### M.III.iv.1 (III.28.3)

Bādarāyaṇa thinks that the accomplishment of all ends proceeds from that knowledge, that is the seeing of Brahman. This is seen from the *śruti* 'Whatever worlds...', etc. (Mu. III. i. 10).

शब्दात् śabdāt—on the authority of the scriptures

#### Ś.IV.iv.22 (861)

*tayoh . . . . . śabdāt*

From such Upaniṣadic passages, 'They no more return to this world' (Br. VI. ii. 15).

#### R.IV.iv.22 (652)

śabdāsa . . . . . ityādikaḥ

The following scriptural passage teaches; 'Living indeed in this manner throughout life, he attains the world of the Brahman, and he does not return' (Ch. VIII.15.1).

**M.IV.iv.23 (IV.122)**

na . . . . . śrutibhyaḥ

From such Upaniṣadic passages as, 'He does not...' etc. (Ch. VIII.15.1) and 'Having obtained...', etc. (Ai. Ā. II.5.1-15), non-return of the released is established.

शब्दादिभेदात् śabdādibhedāt—on account of the difference of words and so on.

**Ś.III.iii.58 (707)**

śabdādi . . . . .

Difference of terminology is met with as 'veda' (knows) 'upāsita' (should meditate), 'sa kratum kurvita' (He shall make a resolve) and so on. It was ascertained earlier in the (Jai. Sū. II.ii.1) that a difference in terminology causes a difference in the rites: 'When there is a difference of words eg. yajati, dadāti, juhōti—the rites differ, since they are accepted as denoting separate actions'. From the use of 'ādi' in the aphorism it follows that attributes etc. are also to be understood as making difference in rites as far as possible.

**R.III.iii.56 (II.528)**

śabda . . . . . drśyante (II.529)

By the term 'ādi' here are denoted repetition, number, qualities, contexts and names. Here through different words, the differences among the auxiliaries are seen as the cause of the distinction among the things (that is the principal rituals) enjoined.

**M.III.iii.60 (III.268)**

śabdāḥ . . . . .

'The word, reasoning and sensuous perception according to the difference in the capability of the

souls, differently show the same thing to Brahmā and others; hence the perfectness of the Lord is realised by them only in different degrees.'

शब्दादिभ्योऽन्तः प्रतिष्ठानाच्च śabdādibhyo'ntaḥ-pratiṣṭhānācca

Because of the word etc., and because of abiding within

**Ś.I.ii.26 (134)**

śabdastāvāt . . . . .

Now to take up the 'word' first; the term *Vaiśvānara* cannot be possibly used for the Supreme Lord, for its conventional meaning is something else. So also the word fire, as in, 'This fire...', etc. (Ś. B. X.vi.1-12) is not applicable to the Supreme Lord. By the term 'ādi' is to be understood conception with regard to the three fires contained in 'The heart...', etc. (Ch. V.xviii.2), as well as the mention of fire as the place for the oblation to *Prāṇa* in the text; 'Now then...', etc. (Ch. V.xix.1).

tathā . . . . .

So also we hear of residence inside, 'He who...', etc. (Ś. B. X.vi.1.11). That is possible for the fire in the stomach.

**R.I.ii.27 (I.34.3)**

An objection is raised that *Vaiśvānara* cannot be ascertained to be the Highest Self, because, on account of the text and of the abiding within, we can understand by *Vaiśvānara* in the text the intestinal fire also. The text to which we refer occurs in the *Vaiśvānaravidyā* of the *Vājasaneyins*; 'This one...', etc.

In the same way *Vājasaneyins* declare that *Vaiśvānara* abides within man, in the passage, 'He who...', etc.

**M.I.ii.26 (I.219)**

āyam . . . . . uktaṁ

The scriptural passage is, 'This god...', etc. (R. V.vi.7.1). The characteristic attributes intended

by the word 'ādi' are such as one in the texts: 'In *Vaiśvānara*...', etc. (*Ch.V.24.4*); 'The heart...', (*Ch.V.18.2*). The text, 'By whom...', etc. (*Br.VII.9.1.*), declares that *Vaiśvānara* abides within a man as the digester of food.

**शब्दादेव प्रमितः śabdādeva pramitaḥ**—On account of the scripture the measured one (is Brahman).

**Ś.I.iii.24 (183)**

*paramātmā . . . . . īśilā (184)*

The Supreme Self alone can be the *Puruṣa* here of the size of a thumb. From the text itself, viz., 'The ruler...', etc. (*Ka.II.i.3*), none other than the Supreme Lord can be the absolute ruler of the past and the present.

*śabdādeva . . . . .*

From the term 'īśāna' (ruler) used in the *Upaniṣad* it is gathered that the Supreme Lord is meant.

**R.I.iii.23 (II.50)**

*śabdādeva . . . . .*

He who is of the size of the thumb is the Supreme Self, because the scripture itself declares, 'He is the Lord of the past as well as of the future' (*Ka.IV.12 & 13*). It is not appropriate for the individual self to be the Lord of all, of the past as well as of the future.

**M.I.iii.24 (I.286)**

From the very term 'vāmana' Viṣṇu is understood.

*vāmana . . . . . pramitaḥ*

From the special term 'vāmana' itself, Viṣṇu is understood to be the one seated in the middle, worshipped by all the gods.

*viṣṇu . . . . . sūcanārtham (J.287)*

Viṣṇu alone can be the ruler, because the *Vāmanasmṛti* declares 'In the middle, the *vāmana*' etc. This scripture, which is established through the most powerful etymology and convention denotes Him alone.

**शब्दानुमानाभ्यां śabdānumānābhyām**—As is known from Vedic and *smṛti* texts.

**Ś.III.iii.31 (665)**

*śabda . . . . . (666)*

The Upaniṣadic text, 'Among the...', etc. (*Ch.V.x.1*) which starts with the path of the gods for people meditating on the five fires and the *smṛti* 'these two...', etc.

**R.III.iii.32 (II.495)**

*śabda . . . . . (II.496)*

The scripture says that all those are devoted to any of the meditations on the Brahman, proceed through the path beginning with light, as in the text (*Ch.V.10.1*) 'Those who...', etc. The *smṛti* states the same thing in the following, 'Fire, the light...', etc. (*Bh.G.VIII.24*).

**M.III.iii.32 (III.211)**

on account of the sacred text and inference.

There is no such restriction as to release. This is seen from the *Kauṇḍinya śruti*, 'No one...', etc. also from the following inference; 'Even as liberation is available to some (men of knowledge), it must be so in the case of others (the remaining men of knowledge also'.

**शब्दानुशासन śabdānuśāsana**—the Science of Grammar

**R.I.i.1 (ii) (I.99)**

**शब्दान्तराच्च śabdāntarācca**—from another Vedic text as well

**Ś.II.i.18 (319)**

*śabdāntarūt . . . . . (325)*

Since texts denoting non-existence were referred to under the previous aphorism, 'another' here means a passage, which is different from those and which refer to existence as for instance, 'In the...', etc. (*Ch.VI.ii.1*).



**R.II.i.18 (II.259)**

śabdāntaram . . . . . ityādikam (II.260)

And also 'from another text'. The text meant is that which is often quoted, 'Being only was This in the beginning' (Ch. VI.2.1).

**M.II.i.19 (II.40)**

adbhyaḥ . . . . .

From the other Vedic passage, 'Hiranyagarbha is...', etc. it is reasonable to hold that the Lord creates with other things as means, of which He is the master.

**शब्दे śabde**—(a contradiction may result) in relation to the Vedic words.

**Ś.I.iii.28 (189)**

śabde . . . . . cet

Now, a contradiction will rise as regards the authority of the Vedic words: According to the present view a god, owing to embodiedness, will be subject to birth and death. This will militate against the validity of the Vedic words, which is based on the perception of an eternal relation between eternally present words with their eternal meanings.

**R.I.II.27 (II.61)**

virodhaḥ . . . . .

Here the word 'inconsistency' is to be supplied. It may be said that in relation to the Vedic scripture, there arises an inconsistency owing to the reason that the scripture imports its meaning which points to objects not always in existence. It is unavoidable that Indras and other objects denoted by the Vedic scripture are transient in character, inasmuch as they are not made up of parts owing to their possessing bodies. Therefore, as in the case of 'Devadatta' and other similar words, so also in the case of Vedic words, 'Indra' and others before the origin of Indra and other objects and after their destruction, there will be an absence of

significance, or at least there will result a transitoriness in time (in relation thereto).

**M.I.iii.28 (I.301)**

vedasya . . . . . cet

Now, if the gods who are spoken of in scripture as not eternal and when the succession of other individuals to the several ranks of the gods who enter heaven may not be an invariable rule, there is a clear contradiction in saying that scripture is eternal while the things spoken of in scripture are not eternal.

**शब्देभ्यः śabdebhyaḥ**—from Vedic texts

**Ś.II.iii.6 (427)**

śabdebhyaḥ . . . . . iti

And it is in accordance with the logic of the identity of the material cause and its effects, that the justifiability of the declaration is revealed in the Vedic texts themselves, as in the passage, 'That by...', etc. (Ch. VI.1.3).

**R.II.iii.6 (II.342)**

itaśca...

That the ether is an originated thing follows from other clauses also in *Chāndogya Upaniṣad* as in, 'Existence alone...', etc. (Ch. VI.2.1.) and in similar passages.

**M.II.iii.6 (II.125)**

ātmā . . . . . śrutibhyaḥ

From the Vedic texts like, 'Indeed the...', etc. (Ai.Ā.1.1) and 'Sat only...', etc. (Ch. VI.2.1) it is clear that Brahman alone is absolutely eternal.

**शब्दे हि śabde hi**—mentioned in the *Vedas*.

**Ś.III.iv.17 (726)**

ūrdhva . . . . . ādiṣu (727)

It may be argued that there is no such stage of life mentioned in the *Vedas* as that of the continent

people. But that argument has no basis; for they are mentioned in such Vedic texts as; 'Virtue has..., ' etc. (*Ch. II. xxiii. 1*).

### R.III.iv.17 (II.544)

*vaiddi . . . . . ityāda*

Because in the Vedic texts themselves these things (the three stages of life) are seen in the following passages, 'Three stages..., ' etc. (*Ch. II. 23. 1*).

### M.III.iv.17 (III.303)

*na . . . . . śruteḥ*

It is not to be supposed that those whose conduct is unrestricted are entitled to wisdom. For, the *Māṇḍūkya Śruti* says; 'Such..., ' etc.

शमदमादिसाधनसम्पत् *śamadamādisādhanaśampat*—possession in abundance of calmness, equanimity and other means.

### Ś.I.i.1 (6)

*rāgādi . . . . . saṁgrhyante* (*V.M. 37*)

It is, verily, the mind, which is intoxicated with the wine of passion and other impurities, that directs the organs to their respective objects, high and low, brings about various activities and their fruit in the nature of merit and demerit, and offers up the self as an oblation in the fearful fire of migration, which is a mass of the flames of manifold miseries. That mind, however, has been subjugated by the repetition of the contemplation. This subjugation of the mind is called 'calmness' (*śama*) or (*vaśīkāra-saṁjñā*). The subjugated mind is made fit for application in respect of truth; this capacity is *dama*. In the term 'ādi' are included capacity to bear with pairs of opposite (*titikṣā*), turning away from them (*uparati*) and faith (*śraddhā*).

शमदमाद्युपेतः *śamadamādyupetaḥ*—endowed with calmness, self control etc.

### Ś.III.iv.27 (738)

*tathāpi . . . . .*

A seeker after knowledge must be endowed with control of body and mind and such other virtues.

### R.III.iv.27 (II.552)

*yadyapi . . . . . syāt*

No doubt, the householder is engaged in the performance of works, which are the activities of the sense-organs. nevertheless, he the possessor of *vidyā* should be associated with tranquility, self-restraint, etc.

### M.III.iv.27 (III.313)

*yadyapi . . . . .*

Though release is ensured to be the invariable effect of wisdom alone, yet the wise should possess calmness, control over senses etc.

शरणागति *śaraṇāgati*—seeking refuge.

### R.Liv.1 (II.101)

*tasya . . . . . iti*

To win Him is the same as to seek refuge with Him. In the following passage, it is stated, 'Oh! Arjuna; the Lord..., ' etc. (*Bh. G. XVIII. 61. 2*).

शरीर *śarīra*—body

### R.Li.21 (I.244)

*śarīraṁ . . . . . saṁghātāḥ*

The body is known to be that aggregate of the elements which are modifications of the *Prakṛti* made up of three qualities.

### R.II.iii.31 (II.365)

*'tat . . . . . śarīraṁ'*

'The body has seven elementary substances, three secretions, two sources and is the mass of four kinds of food (*Garbha Upaniṣad. I*). The seven elementary substances are: chyle, blood, flesh, fat, bone, marrow and semen. The three secretions are the 'humours'—bile, wind and phlegm. The two sources are the two parents. And the four types

of food are those that are licked, sucked, drunk and eaten.

**शरीरधारण** *śarīradhāraṇa*—the keeping up of the body together.

Ś.I.i.31 (87)

the function of the vital force.

**शरीरपरिमाण** *śarīraparimāṇa*—of the size of the body (medium size)

Ś.II.iii.19 (453)

**शरीररूपकविन्यस्तगुहीतेः** *śarīrarūpakavinyastagūhīteḥ*—For the word is cognized as occurring in a simile illustrating the body.

Ś.I.iv.1 (226)

*śarīram . . . . . parigṛhyate* (227)

The body, occurring in the simile of the chariot, is understood here by the word *avyakta*.

R.I.iv.1 (II.97)

'because (the form) refers to what is contained in the simile of the body.

*śarīrākhyā . . . . .*

Because that which is metaphorically described as the body is understood by the word '*avyakta*' here. The meaning is that it is because in connection with the self, the body, the faculty of intellection, the mind, the senses and the objects of senses, which are metaphorically described to possess the characteristics of the chariot-rider, the chariot, and other things, the body which is metaphorically described to be the chariot, is denoted by the word '*avyakta*'.

M.I.iv.1 (I.345)

The word '*avyakta*' denotes the Supreme Being because He is abiding in the worthless body.

*tasyaiva . . . . . śabdah*

Since the lifeless matter has a dependent existence

and as such resembles a body, only the Supreme Lord who dwells in and rules the *Pradhāna* is to be taken by the word *avyakta* in the texts concerned. The termination 'ka' used in this aphorism denotes the incapability of the *Pradhāna*. The word *avyakta* which primarily declares the Supreme Lord alone, also denotes *Pradhāna* for it is dependent upon Him and guided by Him and it is consequently like the body of the Lord.

**शरीरसंबन्ध** *śarīrasambandha*—association with the body

R.I.i.21 (I.240)

*śarīra . . . . . sambandhaḥ*

It is possible only for the individual selves to be associated with the body. It is for the purpose of expressing pleasure and pain in accordance with the result of works that there is the association of the self with the body.

**शरीरात्मभाव** *śarīrātmbhāva*—relation of the body and the soul.

R.I.i.1 (ii) (I.79)

*cidacit . . . . .*

There is between the intelligent and the non-intelligent things on one hand and the Lord on the other, the relation of the body and the soul.

**शरीरे आत्मनः भावात्** *śarīre ātmanah bhāvāt*—owing to the existence of the self within the body.

Ś.III.iii.53 (698)

*na svarga . . . . .* (699)

Apart from the body there is no soul which is able to attain either heaven or liberation. The body itself is both sentience and soul. Anything whose existence depends on the existence of another and which ceases to be when the other thing is not there, is ascertained to be an attribute of the latter. For instance, heat and light are attributes of fire. As regards such attributes as the activities of the

vital force, sentience, memory etc. which are held to belong to the soul according to the believers in the soul, they too are perceived within the body and not outside and hence so long as any substance other than the body cannot be proved, they must be the attributes of the body itself; (the view of Lokāyatika).

**R.III.iii.51 (II.521)**

*asya . . . . . rūpam*

Because this self, who is the meditator exists in the body, the self who exists in the body has that very form.

**M.III.iii.55 (III.258)**

because the part of the soul rests in the body.

*amśa . . . . .*

The part and the whole in the case of the soul are non-different; for, the part dwells only in body which is produced as the result of the works of the whole (the soul).

**शाखाचन्द्रन्याय śākhācandranīyāya**—The maxim of pointing to the moon with the help of the branch of a tree which is contiguous to it.

**R.I.i.13 (I.193)**

Just as a man points out to another, the moon by first pointing out the branch of a tree near which the moon is to be seen.

**शब्दाः śābdāḥ**—Grammarians

**R.I.i.1 (I.191)**

**शारीर śārīra**—the embodied

**Ś.I.ii.1 (96)**

*śārīro jīvaḥ (V.M. 161)*

*jīva* is the embodied self.

**Ś.I.ii.6 (101)**

*para . . . . . tadva*

It is true that the Supreme Self, Itself, as delimited by the conditioning factors—body, senses, mind, intellect, etc. is spoken of in a roundabout way as the embodied soul by the ignorant. The case is similar to the appearance of space, undivided though it is, as if divided owing to such conditioning factors as a pot, a jar etc.

**R.I.i.13 (I.226)**

**शारीरकमीमांसा śārīrakamīmāṃsā**—A text which enquires into the nature of the individual soul.

**Ś.I.i.1 (5)**

*śārīrameva . . . . . abhidhānam (P.228)*

The body itself is called 'śārīra', he who abides in it is called 'śārīra' i.e., the individual soul. The text composed about him as the subject matter is 'śārīra'. Thus, the *Upaniṣads* setting about the essential nature of the individual soul have their ultimate purpose in proving that the individual soul is of the nature of the Brahman. So since these texts deal with the nature of the individual soul abiding in the body, they are also designated 'śārīra'.

**R.I.ii.1 (II.283)**

Investigation of the embodied one (Brahman/*jīva*)

**R.I.i.1 (I.38)**

*tān . . . . . mīmāṃsāyām*

*Śārīrakamīmāṃsā* consists in a systematic discussion of the *Vedānta* texts and has for its result the accurate determination of their sense.

**शारीरत्व śārīratva**—the state of embodiedness

**Ś.III.iv.8 (722)**

*upādhikṛtaṁ śārīratvaṁ*

The state of embodiedness is a creation of limiting adjuncts.

**शारीरश्च śārīraśca**—the embodied soul (also)

## Ś.I.ii.20 (121)

The embodied soul also is not the internal ruler.  
*na . . . . .*

The word 'not' has to be supplied from the previous aphorism. The embodied soul also is not the internal ruler.

## R.I.ii.20 (I.321)

The embodied soul also is not the internal ruler.

## M.I.ii.20 (I.206)

Nor is the embodied soul the indweller.

*ca . . . . . samāharaṣaḥ (J.206)*

The particle 'ca' brings in the meaning of the negative particle 'nañ' by extended application.

*hi . . . . . ityarthah (J.206)*

The particle 'hi' means 'because'. It means, therefore, even the one within the body cannot be the indweller.

शारीरात् *śārīrāt*—from the individual soul

## Ś.IV.ii.12 (808)

*yataḥ . . . . . śārīrāt (809)*

This denial is concerned with the departure of the organs from the embodied one, and not from the body.

## R.IV.ii.12 (II.500)

*śārīrāt . . . . . śārīrāt*

Indeed here the departure of the *Prāṇa* from the individual self is negauved but not from the body.

## M.IV.ii.12 (IV.55)

with the individual soul

*śārīrāt . . . . . pratiṣiḍhyate*

Equality of the Lord with the embodied soul is being denied.

शास्ता *śāstā*—the ruler

## R.I.i.1 (I.246)

the Supreme Brahman

शास्त्र *śāstra*—scripture

## Ś.I.i.4 (17)

*pravṛtti . . . . . sūstrasya*

The sacred teaching has for purport the fruit of engaging in an activity or desisting therefrom.

## Ś.III.i.25 (556)

*ayam dharmah . . . . .*

The scriptures alone are the source for knowing that such an act is virtuous and such another is not virtuous; for merit and demerit are supersensuous realities. Nobody can have any knowledge about virtue and vice, unless it is from scriptures.

## R.Li.3 (I.119)

*apṛāpte . . . . . arthavat*

*Śāstra* has a meaning only with regard to what has not been already arrived at.

## R.II.ii.3 (II.282)

*śāstram . . . . . rāsiḥ*

The *śāstra* is constituted by the aggregate of words called *Veda*, which is handed down by an endless unbroken succession of pupils learning from qualified teachers, and is untainted by even the trace of ignorance or heedlessness or any other such evil.

## R.II.iii.33 (II.372)

*śāsanācca śāstram . . . . . pravartanam*

*Śāstra* is so called because it gives commandments and commandments impel activity.

शास्त्रदृष्ट्या तु उपदेशः *śāstradrṣṭyā tu upadeśaḥ*—But the instruction proceeding from a seer's vision agreeing with scriptures

## Ś.I.i.30 (86)

*indra . . . . . iti*

Indra, who had through a seer's vision, agreeing with the scriptures, realized his own self as the Supreme Self imparted the instruction 'Know me alone' (*Kau. III. 1*).

**R.I.i.31 (I.278)**

*prajñāta . . . . .*

The instruction, which in the passage, in the passage, 'Know me....' etc. gives Brahman as the object of meditation because of the result of the self-knowledge which is derived from the scripture itself. Indra had in mind that the Supreme Self owns the individual selves as His body and by means of the scriptural statement, 'Know me....' etc. he taught that none other than the Supreme Self who has Indra himself for His body forms the object of worship.

**M.I.i.30 (I.154)**

The declaration is made only with reference to *śāstra*.

*śāstram . . . . .*

*śāstra* means the ruler within, the Lord Viṣṇu. The word *śāstra* is used in the *Bhāgavata* passage, 'The knowledge, the *śāstra* (the guide) the final abode.'

The *Padmaṣṭaka* states; 'Viṣṇu is declared by all the names of different things, for the reason that 'He rules all....,' etc.

**शास्त्रप्रमाणक *śāstrapramāṇaka***—Sacred teaching is the means of valid knowledge (for Brahman).

**Ś.I.i.4 (33)**

**शास्त्रयोनित्वात् *śāstrayonitvāt***—Because of being the source of the scriptures or because scripture is the source (of the knowledge of Brahman)

**Ś.I.i.3 (13)**

*mahat . . . . . asti*

Of the great body of sacred teaching comprising

the *Rgveda* supplemented by innumerable disciplines, illuminating all things like a torch, resembling the omniscient, the source, that is the cause, is Brahman. Indeed, of such sacred teaching comprising the *Rgveda* etc., endowed with the quality of omniscience, the origin be nothing but an omniscient Being.

*athavā . . . . . abhiprāyaḥ (I.14)*

'Since the scriptures are valid means of knowledge' or else, the sacred teaching comprising the *Rgveda* etc. as described above is the source, that is the cause or the authority for understanding correctly the nature of this Brahman. It is only from the sacred teaching as authority that Brahman is understood to be the cause of the origination etc. of the universe.

**R.I.i.3 (I.119)**

Because scripture is the source (of the knowledge of Brahman)

*śāstram . . . . .*

He, in relation to whom the scripture forms the source or the means of knowledge—He is the 'scripture-sourced one'. The state of His being so scripture-sourced is His scripture-sourcedness. From the *śāstra* having the character of being the means of acquiring the knowledge relating to Brahman has that (*śāstra*) for His source. Brahman is altogether beyond the senses and so does not form the object of any means of proof and the *śāstra* alone forms the means to prove Him. Consequently the scriptural passage beginning with, 'From whom....' etc. teaches that Brahman is of the nature already described.

*ataḥ . . . . . prasaṅgaḥ I.i.3 (I.132)*

The Highest Person who is the Lord of all and is the Highest Brahman, is proved only by the *śāstras*. The *śāstras* declare Him to be entirely distinct from all the things which are cognised by all other means of proof, to be an ocean of such unsurpassingly noble and great qualities as are made up of omniscience, the quality of willing the

truth, and numerous other similar qualities, and to be possessed of a nature which is in itself hostile to all that is evil; and hence there cannot be that in relation to Him even a little of the defect which is due to any similarity with those things that are established to be existent with the help of other means of proof, is absent.

### M.I.i.3 (I.54)

Because scripture is the source (of the knowledge of Brahman)

*aupaniṣadaḥ . . . . . śrūtibhyaśca*

The Person (indweller of all bodies) is revealed only by the *Upaniṣads*.

*śāstraika . . . . . kāraṇasya (J.55)*

Because the cause has to be understood exclusively through the scripture

*taṁ . . . . . ityarthah (J.55)*

One who is not well-versed in the *Vedas* cannot know Him, the master and maker of all, who is full and omniscient. It means that the *Puruṣa*, creator of the universe, can be understood only through the *Upaniṣads*.

*Ṛg . . . . . prukīrtitaṁ (I.60)*

By the word *śāstra* are meant *Rg*, *Yajus*, *Sāman* and *Atharvavedas*, the *Mahābhārata* and *Mūla Rūmāyaṇa*. And also whatever agrees with these is to be considered as *śāstra*.

*śāstram . . . . . śāstrayoni (I.60)*

That of whose cognition scripture is the only means, is the meaning of the term *śāstrayoni*.

*na . . . . . bhāvauḥ (J.60)*

It does not mean 'the source of the Scripture'.

शास्त्रार्थवत्त्वात् *śāstrārthavattvāt*—so that the scriptures may have a purpose

### Ś.II.iii.33 (466)

*evam . . . . . upapadyeta*

The scriptures enjoining injunctions become purposeful, only when there is an agent. For they enjoin particular duties for an agent whose presence is a reality, and that kind of injunction can have no sense if there be no soul with agentship.

### R.II.iii.33 (II.371)

*ataḥ . . . . . bhavet (II.372)*

The power of the *śāstras* to impel activity arises through the production of knowledge. The purposiveness of the *śāstras* will be fulfilled, only when the intelligent enjoyer himself, that is the individual self, is the agent of actions.

### M.II.iii.33 (II.191)

*jīvasya . . . . .*

If the individual self is not the agent, there would result that scripture has no purpose to serve. Therefore the individual self is also an agent.

शास्त्रैकत्वविषय *śāstraiikatvaviṣaya*—topic of scripture only

### R.I.i.3 (I.133)

viz. Brahman

शास्त्रैकप्रमाणक *śāstraiikapramāṇaka*—capable of being known solely by means of the scripture

### R.I.ii.1 (I.284)

Supreme Brahman

शिरोव्रत *śirovrat*—the rite of carrying fire on the head

### Ś.III.iii.3 (621)

The followers of the *Atharva Veda* acknowledge the vow of holding fire on the head (sitting amidst fires).

शिष्टापरिग्रहाः *śiṣṭāparigrahāḥ*—the views not accepted by the wise

### Ś.II.i.12 (305)

śiṣṭānām . . . . .

The theories of atoms etc. as the causes are not accepted even partially by wise people like Manu, Vyāsa and others.

**R.II.i.13 (II.228)**

(the remaining views) which are not accepted by scripture.

śiṣṭāḥ . . . . .

The unacceptable views are those in which the acceptance of the *Veda* finds no place. What remain to be considered and are unacceptable are the other views in which the *Veda* finds no acceptance. By refuting the view of the Sāṅkhya which is not accepted by the *Veda* it is to be understood that the views of the Vaiśeṣikas, the Naiyāyikas, the Jains and the Buddhists also stand refuted.

**M.II.i.13 (II.24)**

Remaining views not accepted.

etena . . . . .

By the possibility and impossibility of illustrations the remaining systems, not accepted by scripture, that are opposed to the conclusions of scriptures, viz. that the world is without a maker, lifeless matter is the maker, the individual soul is the maker etc.—are also disproved.

शिष्टेश्च śiṣṭeśca—Also because they are enjoined.

**Ś.III.iii.63 (711)**

yathā . . . . . pratyayāḥ

Just as the bases of the meditations viz. hymns etc. are enjoined in the *Vedas*, so also are the meditations based on them.

**R.III.iii.60 (II.532)**

śiṣṭiḥ . . . . . niyamah

Śiṣṭi is commandment; the meaning is that it is an injunction. Because also in the sentence—'One should...', etc. (*Ch.I.1.1*) the meditation is enjoined

as an accessory of the *Udgītha*, there is a rule about the adoption of the meditation.

**M.III.iii.64 (III.277)**

and because of the injunction.

In the *Pauṭrāyaṇa śruti*: 'Whatever limb each god has for his abode, must be contemplated as such and such'.

शुक्ल śukra—the brilliant one (Brahman)

**Ś.I.iii.39 (214)**

**R.I.i.1 (ii) (I.34)**

शृङ्ग śṛṅga—root

**Ś.I.iv.14 (252)**

शुद्धब्रह्म śuddhabrahma—unconditioned Brahman

**Ś.I.ii.2 (99)**

शुद्धावस्था śuddhāvasthā—pure condition (of release)

**R.I.i.13 (I.202)**

of the individual self.

शुभाश्रय śubhāśraya—'perfect object' (for contemplation).

**R.I.i.1 (I.222)**

शुष्कतर्क śuṣkatarka—(dry) empty logic

**Ś.II.i.6 (296)**

शूद्रः śūdraḥ—one who is sorrowful

**Ś.I.iii.34 (210)**

śucam . . . . . sambhavāt

Because the word 'śūdra' can be split up thus to mean that Raikva approached (*abhidudrāva*) towards that (*tat*) grief (*śucam*); or he was



approached (*abhidudruve*) by that (*tat*) sorrow (*śucā*); or he rushed (*abhidudrāva*) to that (*tat*) Raikva, because of sorrow (*śucā*). And this derivative meaning has to be accepted because the conventional meaning is not admissible.

### R.I.iii.33 (II.78)

*'sug asya sañjātā, . . . . . yogah*

'Grief arose in him'. That is why he is called as '*śūdra*' and not because of his belonging to the fourth caste. For he who grieves is a '*śūdra*'. The root '*śuc*' (to grieve) takes the *ra* (*Uṇādisūtra II.21*) and the root becoming elongated, *ca* becomes *da* and thus '*śūdra*'. Hence sorrowfulness is alone indicated by the use of the word '*śūdra*' and not caste.

### M.I.iii.34 (I.316)

*śucā . . . . . śūdratuam*

The state of being a *śūdra* in his case consists in his rushing to Raikva out of grief.

*śokena . . . . . arthaḥ (J. 317)*

The criterion for the use of the word '*śūdra*' is his running, with grief. So, only because he ran (to the teacher) with grief he was addressed as '*śūdra*', but not with the view of his belonging to a lower caste. So by this, Paurāyaṇa cannot be proved to have been a *śūdra*.

शून्य *śūnya*—void

### Ś.I.i.1 (9)

Self is void according to the Mādhyamika school of Buddhists.

### M.I.iv.29 (I.394)

*śamanam . . . . . proktaḥ*

Viṣṇu, the Supreme Lord is called *śūnya*; for being most exalted and perfectly blissful He belittles the happiness of the wicked.

शेषत्वात् *śeṣatvāt*—being in subservient relation.

### Ś.III.iv.2 (718)

*kartṛtvenu . . . . .*

Jaimini thinks that since the individual self comes into subservient relationship with religious acts by becoming their performer, the knowledge of the self too must form a part of their rites etc.

### R.III.iv.2 (II.536)

*ataḥ . . . . . mātṛam*

Through refining the agent, the *vidyā* becomes subordinate to the ritual; and so the scriptural declaration regarding the fruit of the *Vidyā* is merely eulogistic.

### M.III.iv.2 (III.284)

*svargādiṣu . . . . .*

In the matter of leading to *svarga* etc., knowledge is subservient to action, which is the chief means.

शेषलक्षण *śeṣalakṣaṇa*—Section of the *Pūrvamīmāṃsā* on the characteristics of auxiliaries.

### Ś.III.iv.20 (731)

### R.III.iv.20 (II.546)

शेषवान् *śeṣavān*—the soul with a remainder (of works)

### M.III.i.9 (III.24)

शेषिन् *śeṣin*—principal entity (individual self)

### R.I.IV.9 (II.245)

शोधकवाक्य *śodhakavākya*—probative passage.

### R.I.i.1 (ii) (I.53)

E.g., 'Brahman is Existence, Knowledge, Infinity' (*Tai. III.i.1*).

श्रवणाध्ययनार्थप्रतिषेधात् *śravaṇādhyaṇānāṛthapṛatiṣedhāt*—On account of prohibition of hearing, study, and the acquisition of the meaning of the *Veda*.

## Ś.I.iii.38 (212).

The *smṛti* mentions that the *Śūdra* has no right to hear the *Vedas*, no right to study the *Vedas* and no right to acquire the meaning of the *Vedas*. Prohibition of hearing is in the text, 'Then should...', (G.D.S. XII.4); 'Then there is the chopping off of his tongue if he should utter the *Vedas*, and the cutting of the body to pieces if he should commit it to memory.' (*Ibid*).

## R.I.iii.38 (II.81)

*śūdrasya . . . . . iti*

Listening to the *Vedas*, learning to recite them and practising of those things that are taught therein are all prohibited in the case of the *śūdra* as in the following passages; 'For a...', etc.

## M.I.iii.38 (I.323)

*śravane . . . . . pṛtiṣedhāt*

For, a *śūdra* is prohibited from the study of *Vedas* as in the *Gautama Dharma Śāstra*, 'The ears of a *śūdra* who hears the *Vedas* are to be filled with lead and lac; his tongue is to be slit if he pronounces it; his heart is to be cut open, if he attempts to know its meaning'.

श्रुतत्वाच्च śrutatvācca—and because it is revealed in the *upaniṣads*.

## Ś.I.i.11 (48)

*sva . . . . . kāraṇam*

In the words of *Śvetāśvatara Upaniṣad*, Brahman is presented as the cause of the universe. In relation to the all-knowing God, it is said, 'In this...', etc. (Śv. VI.9). Therefore it is proved that the omniscient God is the cause of the universe.

## R.I.i.12 (I.187)

*śrutameva . . . . .*

In the very *Chāndogya Upaniṣad* the following passages like, 'Entering in...', etc. All these...', etc. 'All this...', etc. 'Whatever there...', etc., 'In

him...', etc. and 'This Self...', etc.,—it is declared that, which is denoted by the word *sat* is in consequence of its possessing the same character as the Self, capable of causing the differentiation of names and forms and possesses the omniscience, omnipotence and the quality of being the support of all, the quality of being devoid of sin, the quality of desiring and willing the truth.

And analogously there are also other scriptural texts. Hence it remains a settled conclusion that the Highest Person, Nārāyaṇa, free from all evil qualities and an ocean of innumerable auspicious qualities forms the one cause of the universe and is the Brahman that has to be enquired into.

## M.I.i.11 (I.85)

*cha . . . . . iti*

The *śruti* says, 'He is the one Supreme and illustrious Lord, who is imperceptibly present in all things, who is all-pervading, who is the master of all actions...' etc. (Śv. VI.II)

श्रुतत्वाच्च śrutatvācca—And the *Upaniṣads* say so.

## Ś.III.ii.39 (612)

*Upaniṣads* declare God as the ordainer of results: 'That great...' etc. (Br. IV. iv.24).

## R.III.ii.38 (II.457)

*sa . . . . . śrūyate*

It is declared in the scripture that the Brahman Himself gives the fruits consisting of enjoyment here, and of final beatitude as in the following passages; 'Indeed, that...' etc. (Br. IV.4.24).

## M.III.ii.40 (III.250)

*vijñānam . . . . . etc.*

It is declared in the scripture that Brahman is the giver of fruits; 'Brahman is...' etc. (Br. V.9.28)

श्रुतहानि śrutahāni—abandonment of what is directly stated

Ś.I.i.4 (161)

श्रुतिगति *śrutigati*—intended meaning of the *śruti*

M.II.i.13 (II.25)

श्रुतिपरिगृहीतसत्यक्ष *śrutiparigrhītasatpakṣa*—idea of existence accepted by the *Upaniṣads*

Ś.I.iv.15 (254)

श्रुतिशिरस् *śrutiśiras*—crown of the *Vedas* (*Upaniṣads*)

R.I.i.1 (I.3)

*Upaniṣads* are looked upon as forming the crown of the *Vedas*, and are also known as the *Vedānta*.श्रुतेः *śruteḥ*—on account of the scriptural statement

R.II.iii.18 (II.356)

*śruteḥ* . . . . .‘The scriptural passages denying the origin of the individual self are as follows: ‘The intelligent...,’ etc. (*Ka.II.18*) and ‘The two...,’ etc. (*Śv.I.9*).श्रुतेश्च *śruteśca*—and from Vedic texts also.

Ś.III.iv.46 (752)

*yaṁ* . . . . .

Such texts as, ‘Whatever blessing...,’ etc. show that the result of the meditation undertaken by the priests accrues to the sacrificer.

श्रुतेस्तु *śruteṣtu*—but on account of scripture

Ś.II.i.27 (334)

*tu* . . . . . *iti*By the word ‘*tu*’, the objection is over-ruled. There is no possibility of change of Brahman as a whole. The *Upaniṣads* speak as much about transcendence of all modifications by Brahman, as they do about the creation of the universe from it; for, the material cause and its product are mentioned separately in ‘That deity...,’ etc. (*Ch. VI.iii.2*).

R.II.i.27 (II.268)

*tu* . . . . . *āha*The word ‘however’ (*tu*) removes the evil mentioned above with regard to the Brahman. Surely the scripture speaks of the indivisibility of the Brahman and also of the varied creation proceeding from Him.

M.II.i.28 (II.50)

*na* . . . . . *eva*As in the case of the individual soul who cannot be the creator of the universe, there is no contradiction with reasoning in the case of the Supreme Lord, who is the creator of the universe. Because scriptural passages do declare Him as such, as *Paṇḍi Śruti* does: ‘He who... He is the Perfect and Supreme Lord.’श्रुतोपनिषत्कृत्यभिधानात् *śrutopaniṣatkṛtyabhidhānāt*—Because the course to be followed by one who has heard the secret teaching, is spoken of.

Ś.I.ii.16 (116).

*yasmād* . . . . . *iti*The course known as the path of the gods is followed by one who has heard the *Upaniṣad*, the knower of Brahman who has received the secret knowledge that is well-known in the Vedic text, ‘Again, by...,’ etc. (*Pr. I.10*).

R.II.ii.17 (I.313)

*śruta* . . . . .Other scriptural texts give an account of the way, the first station of which is light—that leads up to Highest Person, without any subsequent return, the soul of him who has read the *Upaniṣads* and has thus acquired a knowledge of the true nature of the Highest Self. Now, this same way is described by the teacher to Upakosala in connection with the instruction as to the person in the eye; ‘They go...,’ etc.

**M.I.ii.16 (I.196)**

atha . . . . . (J.197)

'Because it is declared that those who have heard the *vidyā* mentioned in the *Upaniṣad*, 'atha...gamayati', reach the Brahman. Or, it may also mean Upakosala who has heard the *Upaniṣad* is stated to have reached 'ka' (Brahman) as a result of this *Brahmavidyā*.

श्रुत्यादिबलीयस्त्वाच्च śrutyādibaliyastvācca—owing to the greater authoritativeness of scriptural texts

**Ś.III.iii.49 (693)**

śrutyādeḥ . . . . . sūtre

Indicatory mark and syntactical connection are more authoritative than context; for the conclusion arrived at under the aphorism (*Jai.Sū.III.iii.4*), is that express statement and indicative mark are more authoritative than context.

**R.III.iii.47 (II.520)**

śruti . . . . .

Because self-sufficient scriptural texts, indicative marks and sentences are more powerful than the context, the sacrifice (of knowledge) which is learnt through the scriptural texts etc. and the connection of those with that sacrifice cannot be contradicted by the context.

**M.III.iii.50 (III.245)**

sāvadhāraṇa . . . . .

Emphatic and strong is the *Śruti*, 'The king...', etc. The indication contained herein is very strong. A reason is also furnished by the text, 'That which..., etc.' The statement, 'The being is...', etc. is full of justification.

श्रेष्ठश्च śreṣṭhaśca—so also the foremost.

**Ś.II.iv.8 (504)**

śreṣṭhaḥ . . . . . (505)

The word 'śreṣṭha' (foremost) denotes the chief vital force, for this is pointed out by the *Upaniṣadic*

text, '*Prāṇa* is...', etc. (*Ch. V.i.1*). *Prāṇa* is the eldest because it starts functioning from the very act of depositing the seed in the womb. *Prāṇa* is the foremost, because of its superior qualities, for the text says, 'We cannot live without you' (*Br. VI.1.13*).

**R.II.iv.7 (II.394)**

prāṇa . . . . . iti

By 'the best' we have to understand the chief vital air (*mukhya prāṇa*) which, in the colloquy of the *prāṇas*, is determined to be the best because it is the cause of the preservation of the body.

**M.II.iv.9 (II.232)**

'*Prāṇa* springs from the Supreme Lord'. 'In his subtle essential form, he indeed remains permanent; sometimes he originates in gross forms; hence he is both subtle and gross; by nature he is subtle; in other forms he is gross. Therefore they say he has a beginning and no beginning'.

श्रूत śrauta—duties enjoined by *śruti*.

**M.III.iv.30 (III.316)**

षट्त्रिंशतां सहस्राणि ṣaṭtrimśatām sahasrāṇi—thirty six thousands

**Ś.III.iii.44 (691)**

Mind saw itself as thirty six thousand; that is, although the mental modes are infinite, still they are delimited by human life having a span of a hundred years, divided into 36,000 days. Hence the mental modes are also 36,000.

षडाद्यन्तर्भाव षड्ādyantarbhāva—included in the six

**Ś.I.iii.27 (188)**

eta eva . . . . . (V.M.250)

The thirty three *devas* are shown to be included in the six. The six are, *agni*, *prthivī*, *vāyu*, *antarikṣa*, *āditya* and *diva*.

षडायतन ṣaḍāyatana—the six sense-organs having egoism, four elements and form as their habitations.

Ś.II.ii.19 (383)

षडुदङ्ग ṣaḍuḍaṅg—(the deity of) the six months during which the Sun moves northward

Ś.IV.iii.2 (824)

षड्जादिसंज्ञा ṣaḍjādīsamjñā—name such as ṣaḍja

R.I.i.1 (I.242)

ṣaḍja corresponds to the pitch of the sixth sound of the gamut.

षड्द्रव्यात्मक ṣaḍḍravyātma—made up of six substances (world) (according to the Jains).

R.II.ii.31 (II.308)

tāni . . . . ākhyāni

Those six substances are—the *jīva* (souls), *dharma* (merit) *adharma* (demerit), *pudgala* (bodies), *kāla* (time) and *ākāśa* (space).

षड्याग ṣaḍyāga—the six sacrifices

R.I.i.1 (ii) (I.80)

yathū . . . . āgneyādīn

For one who is desirous of *svarga*, it is obligatory to perform six sacrifices beginning with *āgneya*. They are: *Āgneya*, *Agniśomiya*, the two *Aindras*, *Aindrāgna* and *Upāṁśu*.

षष्ठप्रमाण ṣaṣṭhaḥpramāṇa—the sixth means of proof (*anupalabdhi*)

R.I.i.1 (ii) (I.8)

The six means of proof are:

*Pratyakṣa* (perception), *Anumāna* (inference), *Śabda* (verbal testimony), *Upamāna* (analogy) *Arthāpatti* (presumption) and *Anupalabdhi* (non-

cognition). *Anupalabdhi* is intended to establish the non-existence of things.

The Viśiṣṭādvaita, however, accepts only three *pramāṇas* whereas it is the Advaitins who accept six *pramāṇas*.

षोडशक ṣoḍaśaka—sixteen

Ś.I.iv.11 (245)

The sixteen evolved products are the five gross elements and the eleven organs.

षोडशकल ṣoḍaśakala—sixteen limbs (of Puruṣa)

Ś.I.i.5 (37)

The sixteen limbs are; vital force, faith, space, air, fire, water, earth, organs and senses, mind, food, vigour, austerity, *mantras*, works, worlds, and name.

R.I.i.1 (I.154)

Sixteen parts of the spectator as enumerated in the *Praśanopaniṣad* VI.4 are as follows : (1) The principal vital air (*prāṇa*) (2) Faith in the reality of God (*śraddhā*) (3) Ether (4) Air (5) Light (6) Water (7) Earth (8) mind (9) the ten *Indriyas* (10) food (11) Strength of body and of the senses (12) Austerities and penance (*tapas*) (13) the sacred hymns (*mantras*) (14) works (sacrificial and others) (15) *svarga* and other such results of works and (16) the names of *svarga*.

षोडशकश्च विकारः ṣoḍaśakaśca vikārah—sixteen modifications (according to Sāṅkhya)

R.II.ii.1 (II.277)

ākāśa . . . . ṣoḍaśa

The five great elements beginning with the spatial ether, the five organs of knowledge beginning with the ears, the five organs of activity beginning with speech, and the mind—these sixteen are mere modifications.

षोडशलक्षण ṣoḍaśalakṣaṇa—The *Karma-mimāṃsā*

*Pūrvamīmāṃsā* of Jaimini which consists of sixteen *adhyāyas* including the four chapters of *Samkarṣa Kāṇḍa*.

R.I.i.1 (I.23)

षोडशिन् ṣoḍaśin—sixteenth cup

Ś.I.i.2 (11)

The vessel containing the *soma* juice in a sacrifice is called *Ṣoḍaśin*.

संकर्षं *saṁkarṣa*—the *Samkarṣa Kāṇḍa* of *Pūrvamīmāṃsā*

Ś.III.iii.43 (690)

संकर्षण व्यूह *saṁkarṣaṇa vyūha*—*Samkarṣaṇa* is one form of the four emanations of the Supreme God *Vāsudeva*.

Ś.II.ii.42 (415)

*saṁkarṣaṇa* . . . . . *jīvaḥ*

The four emanations of the Supreme God *Vāsudeva*

*saṁkarṣaṇa* . . . . . *jīvaḥ*

The embodied soul is pointed out by the term '*Samkarṣaṇa*'. (according to the *Bhāgavatas*).

संकल्पादेव *saṁkalpādeva*—by mere will

Ś.IV.iv.8 (852)

*saṁkalpādeva* . . . . . *samutthānam* (853)

For the released the contact with fathers and others comes about owing to the will alone.

R.IV.iv.8 (II.641)

For the released through his mere willing the rising up of fathers etc. takes place.

M.IV.iv.8 (IV.103)

*na* . . . . . *siddhiḥ* (J.103)

For the released, there is no necessity for making

effort to obtain the blessings etc. By their mere will they obtain everything.

संकोचविकास *saṁkocavikāsa*—contraction and expansion

R.I.i.1 (I.160)

*svargam* . . . . .

Intelligence which of itself is unconditioned, is capable of contraction and expansion.

संज्ञातः *saṁjñātah*—on account of name

Ś.III.iii.8 (627)

*atha* . . . . .

If it be held now that the meditation is the same here on account of the sameness of name, it being called the meditation on the *udgītha* at both places...

R.III.iii.8 (II.467)

*udgītha* . . . . . *cet*

If the oneness of the *vidyās* be maintained on the ground that both have the same name, viz. *udgītha-vidyā*...

M.III.iii.9 (III.160)

*sarva* . . . . .

In the *Chāndogya Upaniṣad* (VII.13) Nārada having told Sanatkumāra of his knowledge of all the *vidyās* says; 'Such as I am, I know but the name, not *ātman*'. From this statement it is clear that all scripture consists of Brahman's names.

संज्ञामूर्तिक्लृप्तिस्तु *saṁjñāmūrtikṛptisttu*—the arrangement of designation and shape, however

Ś.II.iv.20 (517)

*tu* . . . . .

By the word '*tu*' is refuted the opponent's point of view. 'The arrangement of designation and shape' means the manifestation of names and forms.

**R.II.iv.17 (II.400)***saṃjñā . . . . . (II.402)*

The creation of names and forms means the differentiation of names and forms. That function belongs to the Highest Brahman.

**M.II.iv.21 (II.251)***nāma . . . . . eva*

The fashioning of names and forms proceeds from the Highest Lord only.

संतान *samtāna*—chain or stream of cognitions

**Ś.II.ii.22 (387)**

संपत् *sampat*—imagined identification

**Ś.I.i.4 (22)***yathā . . . . . iti*

As in the case, 'Mind verily..., ' etc. (*Br.III.1.9*)

*saṃpat . . . . . sampādanam (P.476)*

The word '*sampat*' means making even a small thing big or great making it the basis of conception due to some common feature.

संपत्ते: *saṃpatteḥ*—because of meditation based on superimposition

**Ś.I.ii.31 (139)***saṃpatti . . . . . śrutih*

Or, the text about spatial limitation may be there because of the meditation through superimposition, that is, imagining a small thing to be great.

**R.I.ii.32 (I.348)**

On account of imaginative identification

*asya . . . . .*

The *prāṇāhuti* 'cremonial' is a form of worshipping *viśvānara* who is Himself the Supreme Self, who

has all things between heaven and earth for his body; and it has to be performed by the worshipper everyday. Jaimini holds that it is to make it assume the character of the *agnihotra* sacrifice that the chest, etc., of the worshipper are respectively taught to constitute the altar, etc.

**M.I.ii.31 (I.228)**

because of attaining

*Jaiminiḥ . . . . . manyate*

Jaimini finds that the distinction among the *sūktas* may be explained on the ground that those who meditate reach Agni (and Brahman through Agni etc.).

संपरिष्वक्तः *sampariṣvaktah*—being enveloped (it moves out).

**Ś.III.i.1 (528)***bhūta . . . . . arthah*

The individual soul moves out enveloped by the (mixed) subtle elements, which are the seeds of the next body.

**R.III.i.1 (II.406)***bhūta . . . . . arthah (II.408)*

The individual self goes associated with the elements in their subtle condition.

**M.III.i.1 (III.i)***bhūta . . . . . gacchati*

The soul when separated from a gross body, goes invariably enveloped in elements in parts.

संपात *sampāta*—total result of actions

**Ś.III.i.8 (538)***sampāta . . . . . iti*

By the word '*sampāta*' is meant here the total result of actions, being derived in the sense of that by which one ascends from this world to the other for the sake of experiencing the result.

संपूर्णषाड्गुण्यवपुः *sampūrṇaṣṭṍḡṇyavapuḥ*—Having for His body the complete aggregate of the six qualities (*jñāna, śakti, bala, aiśvarya, vīrya and tejas*)

**R.I.ii.41 (II.325)**

the Highest Brahman called *Vāsudeva*

संप्रसाद *samprasāda*—deep sleep

(1) **Ś.II.i.6 (296)**

(2) **Ś.IV.iv.1 (847)**

the individual self

**R.I.iii.17 (II.41)**

the individual self

संप्रसादात् *samprasādāt*—(greater) than the *Prāṇa*

**Ś.I.iii.8 (152)**

*samprasāda* . . . . . (155)

*Samprasāda* means deep sleep from the derivative sense of the state in which one becomes fully serene. This is confirmed by the *Byhadāranyaka Upaniṣad* also, because it is stated there along with the waking and dream states. And since *prāṇa* keeps awake in that state of full serenity, therefore in this aphorism, *prāṇa* is accepted as the meaning of *samprasāda*.

**R.I.iii.1 (II.9)**

greater than the individual self

*samprasādāt* . . . . . (II.12)

*Samprasāda* is the individual self because such upaniṣadic usage of the word *samprasāda* is well known, as for instance in the following passage, 'Now this same *samprasāda*, 'etc. (*Ch. VIII.3.4*)

**M.I.iii.8 (I.244)**

on account of the blissful nature.

*samprasādāt pūrṇasukharūpatvāt* . . . . .

The perfect one is described as 'bliss itself' in the

*śruti* thereby showing that Lord Viṣṇu essentially consists of blissful nature.

संबन्ध *sambandha*—relation

**Ś.II.ii.10 (361)**

*dvayośca* . . . . . *eva*

A relation can subsist between two mutually related things, but not in a thing standing singly.

**R.II.ii.27 (II.203)**

*sambandhaśca samyogalakṣaṇaḥ*

(Such) relation has the characteristic of conjunction.

संबन्धसामान्यविषय *sambandhasāmānyaviṣaya*—implying relationship in general

**Ś.IV.ii.12 (809)**

Sixth Case-ending (*ṣaṣṭhī*)

संबन्धस्य यावदेहभावित्वात् *sambandhasya yāvaddeha-bhāvitvāt*—connection continues as long as the body lasts.

**Ś.IV.ii.19 (815)**

*nāḍī* . . . . . *samparkah*

The connection between the nerve and the rays lasts as long as the body itself, for the nerve and the rays remain in association as long as the embodied state continues; the connection is not broken in night.

**R.IV.ii.18 (II.609)**

*viduṣaḥ* . . . . .

In regard to the man of *vidyā* even though he may die at night, the attainment of the Brahman is undoubtedly established, because there is destruction through mere contact with *vidyā* of all the *karmas* which lead to the lowest place and have not yet begun to yield their fruits; because there is non-attachment of the later *karmas*, and because



the *karma* which has begun to yield its fruits lasts upto the end of the ultimate body, and thus there is no cause for bondage subsisting.

संबन्धात् *sambandhāt*—on account of connection.

Ś.III.iii.20 (648)

*yathā . . . . . ca* (649)

Just as in the case of the meditation of Śāṇḍilya, a combination of attributes has been spoken of, similar must be the case elsewhere also where the subject matter is similar; for the traits are connected with the same meditation. For, this meditation on *Satya*, recited under the divine and corporeal contexts, is but one, owing to the non-difference of the introduction and the mention of the two in an intermixed manner.

R.III.iii.20 (II.482)

*yathā . . . . . aikyāt* (II.483)

Just as He who is associated with the quality of being mind-made and other such qualities is one and is therefore the only object of worship and so, there being no distinction of form, there is oneness of the *vidyās*.

M.III.iii.21 (III.191)

such qualities as 'being three-footed' etc. being connected with the Supreme and hence being eternal.

संबन्धात् *sambandhāt*—because of the connection.

M.IV.ii.19 (IV.64)

*niśi . . . . . bhāvaḥ* (I.65)

Although in the night there is no external Sun, still there is always the association of the rays of the internal Sun with the nerves.

संबन्धात् *sambandhāt*—because of connection

Ś.IV.iii.3 (825)

*astī . . . . . brāhmaṇam*

Lightning and Varuṇa are related to each other. When long streaks of lightning dance within the clouds with sharp thundering sounds, then comes down rain, which fact is also noted in the *Brāhmaṇa* text, 'Lightning flashes...', etc. (*Ch. VII. ix. 1*).

R.IV.iii.3 (II.617)

*megha . . . . . prasiddaḥ*

As lightning is within the cloud, the connection of it with *Varuṇa* (the God of waters) is well known both in the *Veda* and the world.

M.IV.iii.3 (IV.75)

*talra . . . . . śruteḥ*

The conclusion stated in the *sūtra* is directly seen from the following *śruti* showing the relation of the *Varuṇaloka* above to that of Lightning below: 'There from... etc.'

संबन्धानुपपत्तेः *sambandhānupapattēḥ*—owing to the impossibility of relationship.

Ś.II.ii.38 (411)

*na hi . . . . .*

God who is different from nature and soul cannot rule them unless it be through some relationship. Conjunction, inherence and any other relationship are not possible.

M.II.ii.38 (II.110)

*aśarīrutvāt . . . . .*

Paśupati is spoken of as one without a body. Therefore, he could not be connected with the world as its creator, like the soul that has left the body.

संभवात् *sambhavāt*—for that is possible

Ś.I.iii.26 (186)

*sambhavati . . . . .*

Because it is possible for the divine being and others to have the desire etc., that confer

competence. Even the gods can have the hankering for liberation, and ability. They are not debarred anywhere.

### R.I.iii.25 (II.32)

*teṣāṃ* . . . . .

On account of the possibility of want and capacity on their part also. Want and wish exist in the case of gods since they also know that supreme enjoyment is to be found in the Highest Brahman who is a mass of auspicious qualities. And the requisite capability for worshipping the Brahman appropriately results to them in consequence of their possessing bodies, organs of sense, etc., which are highly active and efficient.

### M.I.iii.26 (I.297)

as the qualification exists

*sambhavati* . . . . . *bhāvāt*

For indeed eligibility behoves those who were human beings (before attaining the status of gods), as they possess the exalted faculties of mind etc.

संभवात् *sambhavāt*—since it is possible

### Ś.IV.i.7 (782)

*sambhavāt* . . . . . (783)

Meditation is possible only in a sitting posture. *Upāsana* consists in setting up a current of similar thoughts, and that is not possible for one while walking or running, because movement etc. disturb the mind.

### R.IV.i.7 (II.580)

*āsīnasya* . . . . . *sambhavah*

Indeed it is only he who is seated that can have possibly one-pointed attention.

### M.IV.i.7 (IV.16)

because only in the sitting posture, the distraction of mind becomes minimised.

संभृतिद्युव्याप्ति अपि *sambhṛtidyuvyāpti api*—unchallenged power and pervasion of heaven also

### Ś.III.iii.23 (651)

*sambhṛti* . . . . . *yogāt*

Such exalted qualities as the possession of unchallenged powers and pervasion of heaven etc. are not to be combined with such meditations as that of *Sāṇḍilya*, on account of association with special abode.

### R.III.iii.23 (II.483)

The holding together and pervading the sky.

*sambhṛti* . . . . . (II.484)

'*Sambhṛtidyuvyāpti*' is a cumulative compound, and thus assumes the form of the singular. Although the qualities of supporting etc. are mentioned in the scripture in a general manner they should not be included everywhere.

It is not possible for the quality of pervading the heaven to be included in the meditations which fall within the range of small places.

### M.III.iii.24 (III.196)

The attributes of 'being the nourisher' and 'pervader by light'

*sambhṛti* . . . . . *anyeṣāṃ*

'Being the nourisher' and 'Being the pervader by light' are also attributes to be comprehended in the meditation.

संभोगप्राप्तिः *sambhogaprāptih*—attainment of experiences

### Ś.I.ii.8 (103)

*vyoma* . . . . . *prasajyeta*

Now, on account of Its all-pervasiveness, like space, Brahman is connected with the hearts of all beings and since It is non-different from the embodied soul owing to the nature of consciousness, the conclusion may be drawn that Brahman will experience happiness and sorrow just like others.

### R.I.ii.8 (I.229)

*jīvasya . . . . . iti*

It may be said that if the Highest Brahman is assumed to dwell within bodies like the individual soul, it follows that, like the latter, It is also subject to pleasure and pain, such experience springing from connection with bodies.

**M.I.ii.8 (I.173)**

*jīva . . . . . cet*

It may be said that the individual self and the Supreme Lord, being in the same body should equally undergo the experiences of that body.

**संयद्दाम** *saṃyadvāma*—resort of all blessings (Brahman)

**Ś.III.iii.12 (634)**

**R.I.ii.15 (I.311)**

**संयमने तु** *saṃyamane tu*—but in the abode of Death

**Ś.III.i.13 (547)**

*tu . . . . .*

The work 'tu' refutes the other point of view. Those who do not perform any holy acts etc. enter into the place of Death (that is hell) and suffer the torments of the hell.

**R.III.i.13 (II.416)**

*saṃyamane yamaśāsane . . . . .*

The word 'tu' sets aside the objection. Those who do not perform religious and other works of meritorious nature, at first experience in *saṃyamana* that is under the command of Yama, the God of Death, the pains inflicted by him.

**M.III.i.14 (III.36)**

only in hell

The particle 'tu' in the *sūtra* has an emphatic force. Only after having fully undergone the punishment dealt out by Yama in hell...

**संयोग** *saṃyoga*—conjunction

**Ś.II.ii.17 (377)**

*yuta . . . . . saṃyogah*

The relation between two things artificially combined is conjunction (according to Nyāya—Vaiśeṣika).

**संराधने** *saṃrādhane*—in *saṃādhi*

**Ś.III.ii.24 (601)**

*api ca . . . . .*

The Yogins realise, during *saṃādhi*, this self (Brahman) which is free from the entire universe of phenomenal manifestation. *Samrādhana* means the act of devotion, contemplation, deep meditation and such other practices.

**R.III.ii.23 (II.441)**

in worship

*samyak . . . . .*

Only in meditation which has attained the condition of loving devotion, results the direct perception of Him and not in any other condition. Worship which has attained the condition of devotion is *saṃrādhana*.

**M.III.ii.24 (III.127)**

in worship

*api . . . . .*

Even when He is worshipped with intense devotion, the Lord remains only unmanifest.

**संवर** *saṃvara*—control (of senses and organs)

**Ś.II.ii.33 (403)**

**R.II.ii.31 (II.308)**

*saṃvara . . . . . rūpaḥ*

(In the Jaina system) *Samvara* is known to be that restraint of the sensory organs which has the

nature of mental concentration.

संवर्ग *saṃvarga*—place of merger

Ś.I.iii.31 (203)

*uṭṭyu*

संवर्गविद्या *saṃvargavidyā*—worship, where Brahman is taught to be worshipped as the all-absorber (*Ch. IV. 13*).

Ś.II.iii.8 (436)

R.I.iii.33 (II.76)

संविद् *saṃvit*—knowledge

Ś.I.iv.1 (228)

R.I.i.1 (I.135)

संवेदन *saṃvedana*—knowledge

R.I.i.1 (I.138)

संवेदानां *saṃvedanāṃ* (*I.i.1 (I.142)*)

Being being conscious or knowing, we understand the illumining or manifesting of some object to its own substrate (i.e. the substrate of knowledge), by its own existence (i.e. the existence of knowledge) merely.

संसर्गपूर्वकत्वं *saṃsargapūrvakatva*—born out of a combination of many materials

Ś.II.ii.1 (352)

संसार *saṃsāra*—transmigration

Ś.II.i.22 (329)

*avidyā . . . . . avocāma*

Mundane existence, characterized by the non-accomplishment of beneficial results etc. is an error arising from the non-recognition of the difference from the soul of the limiting adjunct constituted by the assemblage of body and senses

which are a creation of name and form called up by ignorance. It does not exist in reality.

R.I.i.1 (I.7)

*Samśāra* means the circle of mundane existence consisting of frequent births and deaths and all their consequences.

R.I.iii.2 (II.3)

*puṇya . . . . . saṃsārah*

*Samśāra* is nothing else than the assumption of name and form, under the influence of that association with non-intelligent matter which arises from the merit and demerit of works.

M.II.i.1 (III.1)

*'bhūtabandhastu saṃsārah'*

Transmigration consists of the gross environment of the elements.

संसारबीज *saṃsārabija*—seed of transmigration

Ś.I.i.1 (8)

*avidyā*

संसारव्यपदेशात् *saṃsāravvyapadeśāt*—For, there is declaration of the transmigratory state.

Ś.IV.ii.8 (806)

*yoni . . . . . vyapadeśāt* (807)

The state of transmigration is described thus for the ignorant alone. 'Some souls enter the womb for acquiring bodies and others follow the motionless in accordance with their past works and in conformity with their knowledge' (*Ka. II. ii. 7*).

R.IV.ii.8 (II.599)

*saṃsārah . . . . . iti*

*Samśāra*, having the characteristic of connection with the body, is indeed taught to continue until the attainment of that condition, as in the following passages, 'So long...etc.,' etc. (*Ch. VI. 14.2*).

**M.IV.ii.8 (IV.52)**

The individual withdrawn into *Prakṛti* goes to the *saṁskāra*.

**संस्कार** *saṁskāra*—refinement

**Ś.I.i.4 (24)**

(1) *saṁskāra* . . . . . *vā*

What is called purification may be either by the addition of merit to what is to be purified or by the removal of defects

**(2) Ś.II.ii.19 (382)**

latent impressions or attitudes

(attachment, detachment and delusion arising from that false knowledge)

**R.I.i.1 (I.33)**

refinement

*saṁskāra* . . . . . *yuktam*

By '*saṁskāra*' is understood an action whereby something becomes fit to produce some other effect. *Svādhyāya* is a *saṁskāra* in relation to *Vedas*.

**R.I.i.4 (I.147)**

*saṁskāro* . . . . .

Refinement, indeed, is accomplished either by the removal of defects or by the addition of excellence.

**संस्कारपरामर्शात्** *saṁskāraparāmarśāt*—On account of the mention of purificatory rites

**Ś.I.iii.36 (211)**

*yad* . . . . . *ca* (212)

In the contexts where knowledge is spoken of, such actions for acquiring the right to knowledge are declared as investiture with the sacred thread etc., as in the text, 'Him he....,' etc. (*Śābara Bhāṣya* XI.v.3.13).

**R.I.iii.36 (I.80)**

*brahma* . . . . . *ityādiṣu*

In the context relating to the teachings of Brahman, the ceremony of initiation is mentioned as necessary in the following and other passages, 'I shall....,' etc.

**M.I.iii.36 (I.321)**

*aṣṭa* . . . . . *parāmarśāt*

In the text, 'Let the *brāhmaṇa* be initiated at the age of eight and let him be taught scripture', the ceremony of purification is mentioned as the immediate preliminary condition to teaching scripture.

**संस्कृतमति** *saṁskṛtamati*—purified mind

**Ś.III.iii.15 (637)**

**संस्तव** *saṁstava*—eulogy

**Ś.III.iv.20 (731)**

**संस्थान** *saṁsthāna*—configuration

**R.I.i.1 (I.126)**

*saṁsthānam* . . . . . *anusandheyam*

Configuration is well-known to be that which constitutes a thing's own peculiarity, and so it has to be severally synthesised by perception in accordance with the thing that is perceived.

**संहन्ता** *saṁhantā*—an agent bringing about the combination.

**Ś.II.ii.19 (382)**

**स ब्रह्म** *sa brahma*—That (ether) is Brahman.

**R.I.ii.16 (I.311)**

*ākāśaḥ param brahma* . . . . .

In the passage in the *Chāndogya Upaniṣad*, 'What is *ka* is the same as *kha*; the ether denoted by the word '*ka*' is no other than the Highest Brahman'.

*ataḥ* . . . . . (I.i.16) (I.322)

It is the Brahman, who is of the nature of infinite and indescribable bliss that is mentioned in this very passage, 'The Brahman is supreme happiness; the Brahman is ether'.

सगुणब्रह्म *saguṇabrahma*—qualified Brahman

Ś.I.ii.2 (99)

R.I.i.1 (I.252)

सङ्केतयितृषुरुष *saṅketayitr̥puruṣa*—any person who fixes by convention (the relation between words and their meanings).

R.I.i.1 (ii) (I.88)

सङ्घातभाव *saṅghātabhāva*—formation of an aggregate

R.II.ii.18 (II.296)

'सच्चित्त' '*saccitta*'—One who meditates on (the Brahman) as pure existence.

R.I.i.1 (I.252)

This passage in which the above term occurs is quoted in full in the *Vedārthasaṅgraha* of Rāmānuja.

सत् *sat*—existence

R.I.i.1 (ii) (I.45)

*jñānaikākāra* . . . .

existence which has altogether the nature of intelligence.

सत्कार्यवाद *sathāryavāda*—theory of pre-existence of the effect in the cause.

Ś.II.i.18 (320)

adhered to by Sāṅkhyas and others

R.II.i.15 (II.235)

सत्त्यत् *sat tyat*—the intelligent and non-intelligent principles

R.I.i.1 (ii) (I.39)

*utpatti* . . . .

Intelligent and non-intelligent beings, at the time of the origination of the world are called *sat* and *tyat* (*Vide. Tai. II. 6. 1*) where the individual self which is intelligent and the non-intelligent *Prakṛti* in its undifferentiated primordial state, are respectively called *sat* and *tyat* for the reason that the individual self is incapable of undergoing any transformation and the non-intelligent *Prakṛti* is capable of undergoing transformation at all times.

R.I.i.13 (I.221)

*atra* . . . .

In the scriptural passage, 'He created...', etc., the two things, namely, the intelligent thing and the non-intelligent thing which are denoted by the expression 'all this' are separately pointed out by means of the words '*sat*' and '*tyat*'.

सत्य *satya*—truth

Ś.I.i.1 (2)

*satyam cidātmā* (*V.M. 9*)

The true is the intelligent self.

R.I.iii.7 (I.13)

*satyaśabda* . . . . *iti*

That which is pointed out by the word 'Truth' is itself the Great One and so it is the Highest Brahman who is called the 'Truth'.

सत्यकाम *satyakāma*—one whose wishes are true (Brahman)

Ś.III.iii.12 (634)

R.I.i.1 (I.194)

M.IV.ii.16 (IV.58)

released person

*tat* . . . . *satyakāmatvam*

From the *śruti* statement it is known that the desires of the released are real, because those desires are not different from the desires of the Supreme Lord.

सत्यपद *satyapada*—the term 'Existence'

R.I.I.2 (I.113)

*tatra . . . . rahitātvāt*

Here the word 'Existence' denotes Brahman as possessing the state of the unconditioned being. By this word the non-intelligent thing (matter) which is subject to modifications and the intelligent thing (the individual soul) which is associated with it are excluded, because those two things are not capable of unconditioned existence, owing to the fact that they are capable of existing in various states, so as to assume various names.

सत्यसंकल्प *satyasamkalpa*—one who wills the truth (Brahman)

Ś.I.ii.2 (98)

True resolve can be thought of only in the case of the Supreme Brahman, It being possessed of absolute power in the matter of creation, continuance and dissolution.

R.I.ii.2 (I.292)

*apratihatāsamkalpa*

'One whose will is never frustrated'.

M.IV.ii.16 (IV.58)

released person

*muktānām . . . . brāhṁe*

In the *Brāhma* it is said, 'The attribute of having real desires as well as real power possessed by the released is true only because they agree with those of the Supreme Lord'.

सत्यादयः *satyādayaḥ*—*satya* and other qualities.

R.III.iii.37 (II.505)

*yataḥ . . . . upasamhriyante*

Because the qualities of being the *satya* and others which are mentioned in the first section and confirmed in the subsequent ones, are finally summed up in the statement, 'All this has that Brahman for its self. That is real. That is the Self' (Ch. VI.8. 7).

सत्त *sattra*—sacrifice

M.IV.iv.12 (IV.108)

If there are more than one *yajamāna* the sacrifice is called a *sattra*.

सत्त्व *sattva*—mind

Ś.I.ii.12 (111)

R.II.i.13 (II.258)

existence

*vyavahārayogyaṭi hi sattvam*

Existence is indeed the possession of the capability of being an object of practical utilisation.

सत्त्वधर्म *sattvadharmā*—characteristic of *sattva*

Ś.I.i.5 (35)

*yat . . . . prasiddham*

Sāṅkhyas say that knowledge is a characteristic of *sattva*. Yogins possessed of body and senses are well-known to be omniscient by virtue of their knowledge that is a characteristic of *sattva*, it being a familiar fact that omniscience follows from the highest perfection of *sattva*.

*sattvam . . . . iti (V.M.101)*

The quality of *sattva* indeed, is of the nature of manifestation. In its unexcelled state, it forms the course of omniscience. So they say—'It is unexcelled and forms the cause of omniscience.'

सत्वाच्च अवरस्य *sattvācca avarasya*—also owing to the existence of the posterior one

## Ś.II.i.16 (318)

yat . . . . . āsit

The subsequently originating effect is heard of in the *Upaniṣad* as existing in the cause in identity with it before its own origin, for it is stated in the text, 'This world...', etc. (*Ch. VI.ii.1*). This is a further ground for the non-difference of the effect from the cause.

## R.II.i.17 (II.259)

aparasya . . . . . ananyatvaṃ

On account of the existence of the posterior, that is the effect existing in the cause—for this reason also the effect is non-different from the cause.

## M.II.i.17 (II.34)

and because there exists the inferior only

avarasya . . . . . sattvāt

For the inferior only, that is, that means which owes its existence to Him exists and is under His control.

सदसच्छब्दी *sadasacchadbau*—the terms 'being' and 'non-being'

## R.I.i.1 (ii) (I.39)

The words *sat* and *asat* refer to intelligent and non-intelligent beings in their distributive state.

nātra . . . . . vacanāt

In the passage '*nāsad...*,' etc. there is no reference whatever to something not definable either as being or non-being; the terms 'being' and 'non-being' are applied to different modes of being at different times.

सदसद्विलक्षण *sadasadvilakṣaṇa*—different in nature from that which is as well as that which is *not*

## R.I.i.1 (ii) (I.6)

sadsad . . . . .

A thing of such kind would be inexplicable

indeed, for none of the means of knowledge apply to it. That is to say, the whole world of objects has to be established as existence only by means of mental cognitions, and all cognition relates to entities or non-entities. And if it be held that the object of a cognition, which has to relate to entities or non-entities—has neither the characteristics of an entity nor those of a non-entity, then all things might become the objects of all cognitions.

सदायतन *sadāyatana*—entities having existence as the repository

## Ś.I.iii.1 (146)

all beings

सद्योमुक्ति *sadyomukti*—instantaneous liberation

## Ś.I.i.11 (50)

सन्देह *sandeha*—the term 'sandeha'

## R.I.ii.26 (I.342)

sandeha . . . . . ucyaṭe

The term 'sandeha' means the middle part of the body, in the context where the form of *vaiśvānara* is described.

## R.I.ii.33 (I.380)

sandeha bahulaḥ . . . . .

The trunk of this meditating self is *Bahula*. The meaning is that the trunk of the worshipper himself is the sky forming the trunk of the Supreme Self.

सन्धि *sandhi*—union with *upāsanā* which ultimately leads one to the Lord

## R.I.iv.6 (II.108)

सन्ध्यवत् *sandhyavat*—as in the state of dream

## Ś.IV.iv.13 (855)

yathā . . . . . syuḥ

The liberated souls can have their desires for



manes and others fulfilled through their minds alone by merely feeling their presence just as one would have them in a dream.

#### R.IV.iv.13 (II.645)

*yathā . . . . bhṛṅkte*

In the passage 'So then...', etc. (*Br. IV.3.10*), in the condition of dreaming the individual self enjoys with the help of chariots and such other auxiliary instruments created by the Lord.

#### M.IV.iv.13 (IV.109)

*yuthā . . . . upapatteḥ (J.109)*

There is the experience (of feelings) in the dream-state, although there is no awareness of the external body. Likewise in the state of liberation also, experience can be accounted for even in the absence of a physical body.

सन्ध्ये *sandhye*—in the intermediate stage

#### Ś.III.ii.1 (561)

By the term 'intermediate stage' is meant dream, for such use is met with in the *Vedas* as in, 'The dream...', etc. (*Br. III.9*). It occurs at the juncture of the two worlds—the other and this, or between the two states of waking and deep sleep; therefore it is called the *sandhya* (intervening stage).

#### R.III.ii.1 (II.425)

*sandhyam . . . . sthānam*

*Sandhya* is called the state of dream according to the scriptural statement, '*Sandhya* is the third intermediate state, the dream state'.

#### M.III.ii.1 (III.71)

*svapnaḥ*

state of dream

सन्मूल *sanmūla*—Existence as their source.

#### Ś.I.iii.1 (146)

all beings

सन्वाच्य *sanvācya*—expressed by the *san* (desiderative)—suffix

#### Ś.I.i.1 (8)

*avagati . . . . karma*

The knowledge culminating in realisation is the object of the desire expressed by the *san*-suffix.

सपक्ष *sapakṣa*—positive illustration

#### R.I.i.3 (I.125)

सप्त गतेः *sapta gateḥ*—Seven in number because of being so understood or on account of the going of the seven

#### Ś.II.iv.5 (498)

*yataḥ . . . . (499)*

The organs are surely known to be seven in number from such texts as, 'From Him...', etc. (*Mu. II.i.8*)

*iyam . . . . ityatra (501)*

An alternative way of explaining the two aphorisms is: The *prāṇas* must be seven in number, since the *Upaniṣad* mentions the departure of seven only at the time of death in the text, 'When it...', etc. (*Br. IV.iv.2*).

#### R.II.iv.4 (II.391)

on account of the going of the seven

*tāni . . . . iti*

These senses are seven because movement, which consists of moving through the worlds along with the individual self, both when it is born and when it is dead, is declared in the scripture to belong only to the seven senses in the following passages, 'These worlds are seven...', etc. (*Mu. II.18*).

#### M.II.iv.6 (II.225)

Seven are the organs of knowledge

*jñānedriya apekṣayā . . . .*

The number seven for the organs is stated with

reference to the intellectual organs, because the *Muṇḍaka Upaniṣad* states, 'In every person, there are seven organs constituted for the purpose of producing knowledge'. The seven are as follows: ear, eye, skin, tongue, nose, *manas* and *buddhi*.

सप्त च *sapta ca*—also seven (hells)

Ś.III.i.15 (548)

*api ca . . . . .*

Seven hells counting from *Raurava* are described in the *Purāṇas*, as the fields of reaping the results of bad deeds.

R.III.i.15 (II.417)

*pāpa . . . . . smaranti*

The *smṛtis* declare the seven hells beginning with the *Raurava*, as the places to which those who perform sinful deeds have to go.

M.III.i.16 (III.39)

In the *Bhārata*, the temporary hells are said to be *Raurava*, *Mahā-raurava*, *Vahni*, *Vaitaraṇi* and *Kumbhīpāka*, and the two eternal hells are called *Tāmisra* (darkness) and *Andha-tāmisra* (Blinding darkness). These are the seven chief hells.

सप्तपदार्थ *saptapadārtha*—seven categories

Ś.II.ii.33 (403)

*sapta . . . . . nāma*

Categories approved by Jainas are seven : (1) the soul (experiencer), (2) non-soul (the experienced objects), (3) impulsion (of sense-organs towards objects), (4) control (of senses and organs), (5) austerities (which completely demolish merit and demerit through experience of happiness and sorrow), (6) bondage (action) and (7) liberation (or continuous upward movement)

'सप्त प्राणाः' '*sapta prāṇāḥ*'—seven *Prāṇas*

R.I.iv.9 (II.117)

The seven *prāṇas* are the five senses together with *manas* and *buddhi*.

सप्तभङ्गीनय *saptabhaṅginaya*—sevenfold doctrine

Ś.II.ii.33 (404)

The sevenfold doctrine of Jainas is as follows:

(1) a thing is (2) a thing is not (3) a thing is and is not (4) a thing is indefinable (5) a thing is and is indefinable (6) a thing is not and is indefinable (7) a thing is, is not and is indefinable.

R.II.ii.31 (II.309)

सप्तसूर्य *saptasūrya*—ritual of the seven Suns

R.III.iii.3 (II.462)

*sapta . . . . . karma* (S.S.II.462)

The seven Suns are named as *Āroga*, *Bhrāja*, *Paṭara*, *Paṭaṅga*, *Svarṇara*, *Jyotiṣmān* and *Vibhāsa*.

समदर्शिनः *samadarsinah*—Those who perceive the same entity continuously in all living beings (the self).

R.I.i.1 (I.241)

समन्वयात् *samanvayāt*—because of the harmony

Ś.I.i.4 (15)

*sarveṣu . . . . . yukṭā*

Indeed in all the *Vedāntas*, the sentences run together as having for their purport the teaching of this sense: 'Existence alone was in the beginning' (*Ch. VI.ii.1*); 'One alone without a second' and so on. Besides, when the words in the *Upaniṣadic* sentences become fully ascertained as but revealing the nature of Brahman, it is not proper to fancy some other meaning.

*samyak anvayaḥ* (P.445)

'proper construing of the words in sentence'

*padānām . . . . . iva* (P.446)

Each word in a sentence has a simple meaning which is mutually independent and unqualified. These words are not in need of any special kind of mutual expectancy as such. What they need is that simple syntactical connection by which unitary cogent idea which is not altogether different from the individual meanings would emerge. This is on the analogy of the words in the statement like 'this is that.'

*evam . . . . . avagantavyam (V.M.63)*

In the same way it is to be understood, through the consideration of what goes before and after, that other texts too have Brahman for their purport.

#### R.I.i.4 (I.133)

on account of His constituting the true purport (of the scripture).

*kutaḥ . . . . . samanvitānām (I.i.4 (I.134))*

Brahman's constituting the true purport of the scripture is the same as His being the Highest object of human pursuit; because Brahman who is the highest object of human pursuit is alone intended to be denoted by the *śāstras*. All the Upaniṣadic passages such as the following and others have to be interpreted to mean the very same thing—'From whom all these beings are born' etc. The true purport of the scriptural passages is Brahman who is the cause of creation, preservation and destruction of all the worlds, who is hostile to all that is evil, who is an ocean of innumerable equalities and has the nature of unsurpassed bliss.

*samanvayaḥ . . . . . (I.i.4) (I.163)*

The term *samanvayaḥ* is explained as *saṁyag anvayaḥ samanvayaḥ*. It means the proper purport, that is, such a purport as constitutes an object of human pursuit. The fact that scripture forms the means of proving Brahman is undoubtedly established.

#### M.I.i.4 (I.64)

because It is primarily connected

*anvaya . . . . .*

Brahman is primarily connected with all the scriptural texts. The connection consists of indicative marks, consistent reasoning etc.

*uktam . . . . . gaṇyam (I.66)*

In the *Brhatsamhitā* it is stated; 'The beginning, the conclusion, repetition, peculiarity, the object, the explanation of purpose and suitableness are the circumstances by means of which the purport is to be determined.'

Accordingly when with reference to the beginning and other indicative marks, the purport is consistently sought to be discovered that the Brahman alone becomes the subject-matter of the *śāstra*.

समन्वारम्भणात् *samanvārambhaṇāt*—because there is connection.

#### Ś.III.iv.5 (720)

*taṁ . . . . . vidyāyāḥ*

Knowledge cannot be independent since in the text, 'It is ...,' etc., (*Br.IV.iv.2*). Knowledge and work are seen to act in association in producing the result.

#### R.III.iv.5 (II.539)

*taṁ . . . . .*

In the passage, 'Both the..., ' etc. (*Br.IV.4.2*), the association of both *vidyā* and *karma* together is seen. This co-existence happens only when the *vidyās* form the accessories to *karma*.

#### M.III.iv.5 (III.287)

from scripture which states that *svarga* etc. are chiefly the products of actions

'In the *Mātharaśruti* it is said, 'It is only action that produces the body of the gods, of men..., ' etc. The word '*saṁ*' shows that action is the important means and not the secondary.

समवनीयन्ते *samavaniyante*—(made to) merge

## Ś.IV.ii.13 (810)

समवाय *samavāya*—Inherence

## Ś.II.i.18 (320)

According to Nyāya philosophy, the relation between substance and quality, genus and individuals etc. is Inherence.

## Ś.II.ii.13 (371)

*nanu . . . . . grhyate*

Now, Inherence is an everlasting relationship that is actually grasped through the idea of 'here' along with the things inhering.

## Ś.II.ii.17 (377)

*ayuta . . . . . samavāyah*

Relation between two naturally inseparable categories is Inherence (according to Nyāya-vaiśeṣika).

## R.II.ii.12 (II.292)

*ayuta . . . . . samavāya*

Whatever forms the cause of the perception here of things which are inseparably associated with each other and which stand to each other in the relation of the container and the contained that is coinherence.

समवायाभ्युगमात् *samavāyābhyugamāt*—on account of assuming Inherence.

## Ś.II.ii.13 (370)

*samavāya . . . . . samarthayitum*

'And by reason of assuming Inherence' is to be connected with 'there can be no creation or dissolution' in the previous aphorism. Vaiśeṣika's theory is that the dyad, originating from two atoms, becomes entirely dissimilar to these two, and it inheres both of them. But one accepting such a view cannot substantiate the theory of the atoms as the cause.

## R.II.ii.12 (II.291)

*ayuta . . . . . abhyupagamyate (II.292)*

Whatever forms the cause of the perception here of things which are inseparably associated with each other and which stand to each other in the relation of the container and the contained, that is *samavāya* (coinherence). If in regard to genus, species etc. which are mere perceptions of inseparable existence, coinherence is admitted to be capable of bringing about that condition of being the perception of inseparable existence; this will finally lead to *regressus ad infinitum*.

## M.II.ii.13 (II.85)

*kārya . . . . . āṅgikārāt*

Vaiśeṣikas admit the relation of Inherence between the cause and effect. But this assumption of *samavāya* is not authoritative.

समवायिकारण *samavāyikāraṇa*—(inherent) material cause

## Ś.Li.5 (35)

*aṇūmāśca . . . . .*

The followers of Kaṇāda infer atoms as the material cause.

समष्टिक्षेत्रज्ञ *samaṣṭikṣetrajña*—the individuals on the totality (Brahmā)

## R.Liii.12 (II.27)

समष्टिपुरुष *samaṣṭipuruṣa*—individual souls in their totality (Brahmā)

## R.I.iii.12 (II.28)

समष्टिसृष्टि *samaṣṭisṛṣṭi*—collective creation

## R.II.iv.17 (II.400)

समस्तवस्तुविसजातीय *samstavastuvīsajātiya*—different from all things

**R.I.iv.22 (II.156)**

Supreme Person.

**समस्तोपासन** *samastopāsana*—meditation on the total aspect**Ś.III.iii.57 (706)****समाः** *samāḥ*—those that are equals**M.IV.ii.13 (IV.56)***samāni . . . . bhavati*

Now the equals are the manifestation of Brahman by whom creation, sustenance, destruction, order and activity are brought about; for it is all one.

**समाकर्षात्** *samākṛṣāt*—because of allusion.**Ś.I.iv.15 (253)***tataḥ . . . . samākṛṣaṇāt*

Because the word 'existing' is used in common parlance to imply things manifested through names and forms, Brahman which surely existed before creation is mentioned here as though non-existent before creation in a secondary sense owing to this absence of manifestation. This is how the text, 'In the...', etc. (*Ch.III.xix.1*) has also to be construed, for the same is alluded to later on with the words, 'That was existence'.

*tadvā . . . . samākṛṣāt (254)*

Even on the text, 'This universe...', etc. (*Bṛ.I.iv.7*), the differentiation of the universe is not spoken of as proceeding without an ordainer; for in the text 'He has...', etc. (*Ibid*), the ordainer is alluded to as having entered into the differentiated products.

**R.I.iv.15 (II.131)**

from connection

*asadvā . . . .*

The fact is that the omniscient Brahman, who

consists of bliss and wills the truth, connects Itself with the passage, 'Non-being...', etc. (*Tai.II.7*).

**M.I.iv.16 (I.374)**

Because words denoting the Supreme Self are culled from other sources and employed.

*svataḥ . . . . saṅketitatvāt (J.375)*

Because all words primarily denoting the Supreme Brahman are culled out and employed in the conventional sense for currency.

**समाख्या** *samāhhyā*—name**Ś.III.iii.25 (657)****M.I.iii.24 (I.286)**

(parallel passages)

**समाख्यान** *samāhhyāna*—corroborative statement**M.I.ii.25 (I.218)**

**समाचारे अधिकाराच्च** *samācāre adhikārācca*—because it is in the *samācāra* and on account of competence

**Ś.III.iii.3 (621)***samācāre . . . . (622)*

The followers of the *Atharvaveda* read of this (*śirovṛata*) also a Vedic vow stated to be so, mentioned as a feature of the study of the *Veda*, in the *Samācāra*, in the book importing instruction about Vedic vows. The text 'one that...', etc. (*Mu.III.ii.11*) states about the competence of the person concerned.

**R.III.iii.3 (II.461)**

because there is an extended application of this rule in the *Samācāra*

*samācāre . . . . alideśāt (462)*

Because this rule is extended in the work known as *samācāra* thus, 'This also, in addition to the *śirovṛata* is explained as a ceremony relating to the *Veda*.'

**M.III.iii.3 (III.160)**

because there is eligibility for observing all the enjoined duties

*sarva* . . . . .

All those that study and understand the *Vedas* are also fit for properly observing the duties prescribed in them as stated in the text, 'Every person...', etc.

समाध्यभावाच्च samādhyabhāvācca—and because of the negation of deep meditation

Ś.II.iii.39 (469)

*Yo'pi* . . . . .

*Samādhi* (deep meditation) is taught in the *Upaniṣads* as a means for the realization of the self. This meditation, too, cannot be reasonably sustained if the soul be not the agent of meditation.

R.II.iii.38 (II.373)

*buddheḥ* . . . . . *kartā*

If the intellect were accepted as the agent of actions, then that itself would be the agent even in respect of the concentrated meditation (*samādhi*) which forms the means of attaining salvation. But that state consists therein that the meditating being realises its difference from *Prakṛti* and this is a conception which *Prakṛti* itself cannot form. Therefore the self alone is the agent.

M.II.iii.39 (II.195)

on account of the absence of the feeling in him of being perfect

*samādhāna* . . . . .

Because the dependent state of the soul appears from the absence of the sense of being accomplished

समानानामरूपत्वात् samānanāmarūpatvāt—owing to the similarity of names and forms

Ś.I.iii.30 (197)

*ntaśca* . . . . . (201)

When successive creations take place, they are brought into existence exactly like the previous creation. From the facts that the pattern of behaviour is the same in every cycle of creation and that the mighty divine beings can recollect the lives in the earlier cycles of creation, it follows that the particulars in each creation emerge with the same characteristics of names and forms.

R.I.iii.29 (II.66)

*samāna* . . . . .

Because there is a continued identity in the names and forms of things.

The Highest person remembers at the conclusion of the process of universal dissolution the universe in its original configuration and then emits the entire world just as it had been before, from the *Mahat* down to the *Brahman-egg* and *Hiranyagarbha*. Having thereupon manifested the *Vedas* in exactly the same order and arrangement they had before, and having taught the new creation to *Hiranyagarbha*, He entrusts to him the new creation of the different classes of being gods and so on, just as it was before.

M.I.iii.30 (I.310)

*atīta* . . . . .

'The gods who attained liberation in the past, and those who are going to attain it in future may come back in a cycle. Even then there is no contradiction in as much as in each succeeding aeon they are created by the Supreme Lord as in the previous aeon, giving them the same names and forms.'

समाना च samānā ca—and (the mode of departure is) the same

Ś.IV.ii.7 (805)

*evam* . . . . . *śravaṇāt* (806)

It is but proper that the departure as described in such texts as 'Speech is...', etc. (*Ch. VI.viii.6*) should be the same for the knower and the ignorant upto the point where they start for their respective

separate paths; for this is spoken of without any distinctive specification.

**R.IV.ii.7 (II.598)**

*viduṣaḥ . . . . . samānā*

The departure of the self from the body at the time of death is the same even in the case of the man of *vidyā* as it is in the case of the man without *vidyā* upto the commencement of the path.

**M.IV.ii.7 (IV.49)**

*Prakṛti*

*deśataḥ . . . . . samānā*

*Prakṛti* to whom 'Nā' the Supreme Being is 'sama' (equal) in point of pervasion in time and space.

Hence *Prakṛti* is *samānā*.

समाने एवं *samāne evaṁ*—(the meditations) thus being same

**Ś.III.iii.19 (646)**

*samāna . . . . . (648)*

It is precisely through the presentation of similar traits that 'the meditation of Śāṇḍilya' occurring remotely in the '*Agnirahasya*' is shown to be the same as the meditation here (in the *Bṛhadāraṇyaka*).

**R.III.iii.19 (II.481)**

(the qualities) thus being equal.

*yathā . . . . .*

There being the same characteristics in regard to the Brahman in the *Śāṇḍilya Vidyā* taught in the *Agnirahasya* and the *Bṛhadāraṇyaka Upaniṣad*, there is oneness of *vidyās*. In the *Agnirahasya* the collection and the qualities consisting of being mind-made, having life for the body, having light for form, and willing the truth are declared in relation to them; in the same manner, in the *Bṛhadāraṇyaka* also, the qualities of being mind-made etc. are the same.

**M.III.iii.20 (III.191)**

only of general attributes

*apūrvatve . . . . .*

Even among the extraordinary attributes the comprehension must take place only of the general attributes.

समावर्तन *samāvartana*—returning from the teacher's house after the completion of the study (of the *Vedas*)

**Ś.II.i.1 (282)**

समासमा *samāsamā*—equal and unequal (*Prakṛti*)

**M.IV.ii.13 (IV.56)**

*samāsamā . . . . .*

'Indeed *Prakṛti* is both equal and not equal to the Lord; for she is eternal, destitute of old age but subservient to Him'.

समाहारात् *samāhārāt*—because of the rectification

**Ś.III.iii.63 (711)**

*iti . . . . . sūcayati (712)*

The text implies through this indicative sign that the conception mentioned in one *upaniṣad* is to be added to the conceptions found in other *upaniṣads* on the basis of common relationship with the object of meditation spoken of elsewhere.

**R.III.iii.61 (II.583)**

*hotṛ . . . . . dṛśyate*

The rule about clearing up the defect of the meditation is seen in the passage, 'From the ..., ' etc. (*Ch.I.55*).

**M.III.iii.65 (III.278)**

because of cumulation.

*aṅgaiḥ . . . . .*

This rule of meditation for gods is further confirmed by the statement as to the cumulation of attributes in the *Kāśāyaṇa-śruti* thus, 'Wherever is..., ' etc.

समुदायाप्राप्ति *samudāyāprāpti*—impossibility of formation of aggregates.

Ś.II.ii.28 (394)

समुदाये उभयहेतुकेऽपि *samudāye ubhayaheṭuke 'pi*—even on the aggregate with its two causes.

Ś.II.ii.18 (381)

*tasmin . . . . . syāt* (382)

Even if the combination be supposed to rise from either of the two sets of causes, that is either a combination of the elements and the elementals arising from the atoms, or a combination of the five groups of things arising from those groups.

R.II.ii.18 (II.295)

*yo . . . . . api* (II.296)

The state of the aggregate which has the atoms for its cause and is made up of the earth and other elements, and that state of the aggregate which has the earth and other elements for its cause and consists of the body, the organs of sense and the objective forms—although the state of being the aggregate has thus two causes...

M.II.ii.18 (II.89)

*samudāyasya . . . . .*

A single atom cannot, of course make an aggregate. If an aggregate be said to be the effect of atoms acting upon each other or the effect of another aggregate...

सम्यग्ज्ञान *samyagjñāna*—true knowledge

Ś.II.i.11 (304)

*ataḥ . . . . . jñānatvaṁ*

The knowledge arising from the *Upaniṣads* is alone the true knowledge.

सयुग्वान् *sayugvān*

(i) one who has got a cart or

(ii) one whose qualities are excellent

R.I.iii.33 (II.78)

Raikva

सयुजाः *sayujāḥ*—those who enter into Lord's person

M.IV.iv.19 (IV.116)

*sayujāḥ . . . . . bhuñjate*

'Those who are fit for *sāyujya* (entering into Lord's person) enter into the Supreme Lord and, at will, issue forth, assume either intelligent forms or material bodies and enjoy all blessings, except a few'.

सरूपत्व *sarūpatva*—attaining the same form (of Brahman).

M.IV.iv.19 (IV.116)

सर्गकाल *sargakāla*—time of creation

Ś.II.ii.12 (368)

*tataḥ . . . . . sambhavati*

At the time of creation, some action starts in the ultimate atoms of air under the influence of *adrṣṭa*. That action unites the atom on which it occurs, with another atom. From that combination originates air through a gradual process starting with the production of dyads. Thus also originate fire, water and earth, and thus the body together with the sense-organs. In this way the whole universe originates from the atoms (the view of Kaṇāda).

सर्गादि *sargādi*—creation etc.

R.I.i.1 (I.237)

creation, preservation and destruction of the world.

'सर्व ब्रह्म' 'sarvaṁ brahma'—'All this is (but) Brahman.' (Ch.III.xiv.1).

Ś.I.iii.1 (147)



*sarvaṁ . . . . . prutipādanārthan*

This is meant for the elimination of the universe, and not for proving the heterogeneity in Brahman.

‘सर्वकर्मा’ ‘sarvakarmā’—‘He who is all actions’

R.I.ii.2 (I.292)

*sarvaṁ . . . . .*

The whole world is His handiwork. Or, ‘He is all actions’ means that He is One to whom all actions (religious as well as secular) belong.

‘सर्वकामः’ ‘sarvakāmaḥ’—‘He has all pleasant desires’

R.I.ii.2 (I.292)

*kāmyante . . . . .*

‘Desires’ means all those things that are desired, and they are the things to be enjoyed and also the auxiliaries of enjoyment, etc. The meaning is that He possesses all kinds of them in perfect purity.

सर्वकारकशून्य *sarvakārakaśūnya*—devoid of any accessory

Ś.I.i.4 (36)

*Brahman . . . . .*

सर्वगतत्वमायामशब्दादिभ्यः *sarvagatatvamāyāmaśabdā-dibhyaḥ*—omnipresence on the strength of words like extension etc.

Ś.III.ii.37 (811)

*anena . . . . .*

From the refutation of the arguments based on the mention of terms like ‘*setu*’ etc., and with the help of the negation of all other things, is also established the omnipresence of the self. Omnipresence of the self is known from such terms as extensiveness. The word extension is used in the sense of pervasiveness. Texts like ‘The space...’ etc. (*Ch. VII.i.3*) reveal the omnipresence of the Self.

R.III.ii.36 (II.455)

*anena . . . . . vyāpyatvaṁ*

That all things are entered into, that is, that the whole world is pervaded by the Brahman, is made out by the texts relating to His *āyāma*, that is the texts denoting His all-pervasiveness. This shows that there is none Higher than Him. The texts are, ‘By that...’ etc. (*Śv. III.9*) and ‘That which...’ etc. (*Mu. I.6*).

By the expression ‘*ādi*’ the other texts like *Chāndogyopaniṣad* are included.

(सर्वगतत्वमायामशब्दादिभ्यः) (*sarvagatatvamāyāmaśabdā-dibhyaḥ*)—because of His being declared to be present everywhere, and called *Māyāmāya* by scripture, etc.

M.III.ii.38 (III.147)

The *Bhāllaveya-śruti* states, ‘He is all, He is in all, He is the ruler of all. He is inconceivable’. In the *Caturvedaśikhā* it is said, ‘In all places... hence they call Viṣṇu the eternal of the eternal, *Māyāmāya* (He who measures or makes everything by the power of His will)’. Further by the term ‘*ādi*’ the *Sūtrakāra* implies that there is absolutely no proof to support the suppositions to the contrary.

सर्वगतानेकात्मवादी *sarvagatānekatmavādi*—He who holds the view that the souls are many and all-pervasive.

Ś.I.ii.8 (103)

‘सर्वगन्धः’ ‘sarvagandhaḥ’—‘He is all odours’

R.I.ii.2 (I.292)

*aśabdam . . . . .*

Since material sweet odours, etc. are negated in relation to Him in the passage, ‘He is...’ etc. He possesses such odours as are non-material, peculiar to Himself, taintless, unsurpassed in excellence, auspicious and fit to be enjoyed by none other than Himself and are of all kinds.

**सर्वज्ञ** *sarvajña*—the omniscient one

Ś.I.i.1 (8)

*tadā . . . . . darśitam* (V.M.42)

By the word *sarvajña* is shown Brahman's being the cause of the universe.

R.I.i.1 (I.185)

**सर्वधर्मोपपत्तेश्च** *sarvadharmopapattēśca*—on account of the propriety of all the characteristics.

Ś.II.i.37 (345)

*yasmād . . . . . upapadyante*

When this Brahman is accepted as the cause, all the characteristics of the cause, namely that Brahman is omniscient, omnipotent and a great conjurer fit in with It in the way already indicated.

R.II.i.36 (II.273)

*pradhānu . . . . . sthitam*

As all those attributes required to constitute causality which have been or will be shown to be absent in the *pradhānu*, the atoms, and so on, can be shown to be present in Brahman, it remains a settled conclusion that Brahman only is the cause of the world.

M.II.i.38 (II.61)

*guṇaḥ . . . . . ca*

That all the qualities, even those of apparently a contrary nature meet in the Lord, is distinctly told in the text, 'All the qualities declared in scripture, even those of the opposite character are present in the Lord, and also those that are not declared.'

**सर्वदृष्टयः** *sarvadr̥ṣṭayaḥ*—Those who see Brahman everywhere.

M.III.iii.52 (III.251)

the gods

**सर्वप्रकाश** *sarvaprahāsa*—One to whom Brahman shines everywhere.

M.IV.iii.16 (IV.89)

*deva . . . . .*

The gods are those who see Brahman everywhere.

'**सर्वमायुरेति**' *'sarvamāyureti'*—'he attains to full life'

R.I.ii.15 (I.310)

*brahma . . . . . iti*

'He attains to full life' means he attains such a full life as is needed for the completion of the worship of Brahman.

**सर्वमिदमभ्यातः** *sarvamidambhyāntaḥ*—'He has appropriated all this'.

R.I.ii.2 (I.293)

*uktaṁ . . . . .*

He has appropriated to Himself the aforesaid collection of all auspicious attributes upto and inclusive of tastes.

'**सर्वरसः**' *'sarvarasaḥ'*—'He is all tastes'

R.I.ii.2 (I.292)

*aśabdāṁ . . . . .*

Since material tastes etc. are negated in relation to Him in the passage—'He is...', etc. He possesses such tastes as are non-material, peculiar to Himself, tasteless, unsurpassed in excellence, auspicious and to be enjoyed by none other than Himself, and are of all kinds.

**सर्वविज्ञान** *sarvavijñāna*—all knowledge

R.I.i.1 (ii) (I.29)

*'yathārtham sarvavijñānam'*

'All knowledge is real / is of the real'

This is a quotation from Yāmuna's *Ātmasiddhi*.

**सर्वविलक्षण** *sarvavilakṣaṇa*—He who is different from all things

R.II.i.35 (II.273)

Brahman.

सर्ववेदान्तप्रत्ययं *sarvavedānta pratyayaṃ*—any conception imparted in all the *Upaniṣads*

Ś.III.iii.1 (619)

*sarva . . . . .*

The conceptions for meditations imparted in all the *Upaniṣads* must be the same in the respective *Upaniṣads*.

R.III.iii.1 (II.460)

*sarva . . . . . iti*

That meditation which is known from all the *Vedānta* texts is one only.

M.III.iii.1 (III.155)

*anta . . . . .*

The word 'anta' in the aphorism means 'conclusion'. Brahman is the object of that perception which is produced by the consistent conclusion arrived at by a careful study of all the *Vedas*.

सर्वशब्द *sarvaśabda*—the word 'all'

R.I.ii.1 (I.28)

*sarva . . . . . jagat*

What is pointed out by the word 'all' is the whole world beginning with the four-faced *Brahmā* and going downwards to a clump of grass.

सर्वशाखाप्रत्ययन्याय *sarvaśākhāpratyayanyāya*—The principle that all Vedic *śākhās* convey the same doctrine.

R.I.i.1 (I.192)

*sarvaśākhāpratyayanyāya*

For example, the rituals known as the new-moon and full-moon sacrifices are mentioned in several

recensions of the *Vedas* such as *Kāṭhaka*, *Kāṇva*, *Mādhyandina*, *Taittirīya* and so on. Each of these recensions mentions only a few of the characteristics of those sacrifices. Now all these statements have to be taken together to mean that these rituals possess all the characteristics mentioned in all the recensions (*Jai. Sū. II.4.8 to 32*).

सर्वशून्यत्व *sarvaśūnyatva*—Nihilism

(The *Mādhyamika* Buddhists deny the existence of everything)

Ś.II.ii.18 (381)

R.I.i.1 (ii) (I.19)

सर्वस्माज्जायस्त्वं *sarvasmājñāyasatvaṃ*—'to be greater than all'

R.I.i.23 (I.252)

*sarvasmāt . . . . .*

'To be greater than all' is to be unconditioned; it is to be so great by means of all auspicious qualities as to remain unsurpassed by all.

सर्वान्तरात्मा *sarvāntarātmā*—the inward self of all

R.I.i.1 (I.183)

Brahman

सर्वान्नानुमतिः च *sarvānnānumatiḥ ca* All kinds of food are permitted only when life is in danger.

Ś.III.iv.28 (740)

*etaduktam . . . . . (741)*

It is only when in a great calamity one's life itself is in danger, that all kinds of food are permitted, for such is the declaration of the *Upaniṣad*.

R.III.iv.28 (II.553)

*ca . . . . . prāṇavidah*

The term *ca* is used determinatively only when the danger to life arises. The permission to all food is

given to the knowers of Brahman; how much less should it be for the knower of the *prāṇa*.

### M.III.iv.28 (III.315)

*yadi* . . . .

The *śruti* which gives permission to accept all food only refers to the occasion when life is in danger. The text is, 'Even if he should eat...', etc.

सर्वपेक्षा तु *sarvāpekṣā tu*—All (religious actions) are necessary.

### Ś.III.iv. 26 (737)

*sarvāpekṣā* . . . .

All religious activities are also necessary. As a matter of fact knowledge needs the help of all the duties of the various stages of life, and it is not a fact that there is absolutely no dependence on them.

### R.III.iv.26 (II.550)

*yajñādi* . . . . *grhashteṣu*

Among the householders who are given to the performance of works, *vidyā* is undoubtedly in need of sacrifices and all other works.

### M.III.iv.26 (III.312)

*sarva* . . . .

There is the need for the performance of all the duties towards the production of knowledge.

सर्वभेदात् *sarvābhedaāt*—owing to non-difference of all

### Ś.III.iii.10 (631)

*sarvābhedaāt* . . . . (632)

Everywhere we recognize the meditation of *Prāṇa* as identical, the anecdote etc. of *Prāṇa* being similar.

### R.III.iii.10 (II.470)

*nātra* . . . .

Because there is no distinction among the various

ways of demonstrating the *prāṇa* as being the eldest and the most praise-worthy, as given in the proposition stated at first, *Prāṇa* should be viewed as possessing also the quality of being the richest and so on. These qualities therefore have to be comprised in the meditation of the *Kauṣītakins* also. Hence there is no difference of meditation.

### M.III.iii.11 (III.172)

(with the comprehension of) all the qualities

*saiva* . . . .

since they meditate on Brahman as possessing all the qualities

सर्वोस्तित्ववादी *sarvāstitvavādī*—a Realist

The Sautrāntikas and Vaibhāṣikas believe respectively in the inferential and perceptual existence of all things.

### Ś.II.ii.18 (381)

*labra* . . . . *ca*

The *sarvāstitvādins* admit both external things, viz., the elements and elementals and the internal things, the *citta* and *caitta*.

सर्वे व्याख्याताः *sarve vyākhyātāḥ*—All (theories) are explained.

### Ś.I.iv.28 (274)

*etena* . . . . *iti*

By the arguments refuting the theory of *Pradhāna* as the cause, all other theories about the atom etc. as the causes are also to be understood as explained, i.e., proved to be fit for rejection, for they too are not mentioned in the *Vedas*; they are opposed to the *Vedas*.

### R.I.iv.29 (II.181)

All texts are explained.

*sarva* . . . . (II.182)

'All' means the particular passages which, in all

the *Vedānta* scriptures, aim at dealing with the cause of the world. They have been explained as dealing with the Brahman who is entirely different from all intelligent and non-intelligent things, who is omniscient and omnipotent.

**M.I.iv.29 (I.394)**

All are explained.

*etena . . . . . vyvahanatybhiḥ*

Merely all the words such as 'śūnya' etc. also are explained. The *Mahopaniṣad* states, 'He is called 'śūnya'...', etc.

'The connotation of all terms resting on Him, He becomes the meaning of all the words denoting different things. The wise that make use of them accept them as denoting other things in so far as they serve the purposes of communication.'

**सर्वोपाधिविवर्जित** *sarvopādhivivarjita*—devoid of all conditioning factors

**Ś.I.i.11 (49)**

Brahman

**सर्वोपेता** *sarvopetā*—(Deity) possessed of all powers.

**Ś.II.i.30 (338)**

*sarva . . . . . abhyupaganlavṛyam*

The Supreme Deity is endowed with all powers.

**R.II.i.30 (II.269)**

*sakala . . . . . ca*

The Supreme Deity, who is distinct from all other things, is also associated with all powers.

**M.II.i.31 (II.54)**

*sarvairi . . . . .*

'That is the Highest Deity in whom all powers meet, whom the wise declare to be possessed of eternal bliss, of eternal form, devoid of old age and of immutable essence'.

**सलिलवच्च तन्नियमः** *salilavacca tanniyamaḥ*—the injunction as in the case of water

**M.III.iii.4 (III.161)**

*yathā . . . . . niyamaḥ*

Just as all water goes to the sea, so also is the rule that all words are meant to lead to the knowledge of Brahman.

**सवनसंपादन** *savanasampādana*—conception of the *savanas* (sacrifices)

**Ś.III.iii.24 (653)**

**सववच्च तन्नियमः** *savavacca tanniyamaḥ*—That regulation is as in the case of libations.

**Ś.III.iii.3 (621)**

*savavacca . . . . . (622)*

Just as from the fact that the seven kinds of oblation, counting from *sūrya* to *śatodana* have no connection with the three sacrificial fires mentioned in the other *Vedas* but are connected with the one fire called 'Ekarsī' mentioned in the *Atharva Veda*, these oblations become restricted to the followers of the *Atharva Veda* alone. So also this concomitant feature must be restricted only to a particular kind of Vedic study, since it is connected with that.

**R.III.iii.3 (II.461)**

*sava . . . . . agniṣu*

That restrictive rule is, as in the case of the *sava*-sacrifices. For instance, the oblations called *sava*, from the ritual of the seven Suns etc., to the *śatodana* are connected with the only one fire of the *Ātharvaṇihas* and are offered in that fire alone, and not in the three fires.

**सविकल्पक प्रत्यक्ष** *savikalpaka pratyakṣa*—Determinate Perception

**R.I.i.1 (I.117)**

*savikalpakaṁ . . . . . viśayaṁ*

Determinate Perception has for its object only that which is qualified, because it relates wholly to the objects that are characterised by many things such as their generic and other properties.

*dviṭīya . . . . . ucyate (I.i.1 (I.118)*

The second and the following outline perceptions are Determinate Perceptions.

सविशेषसूत्र *saviśeṣasūtra*—qualified aphorism

**M.I.i.1 (I.14)**

*saviśeṣa . . . . .*

*Sūtras* other than *Brahmasūtras* are said to be 'qualified aphorisms' by the learned.

सशरीरत्व *saśarīratva*—being embodied

**Ś.I.i.4 (31)**

*mithyājnānanimittatvāt*

Being embodied is caused by illusory knowledge.

सहकारित्वेन च *sahakāritvena ca*—and jointly on account of cooperativeness

**Ś.III.iv.33 (743)**

*vidyā . . . . .*

These must be jointly the generators of knowledge because these have been enjoined to be so in: 'The *Brāhmaṇas* seek to know it through the study of the *Veḍas*, sacrifices' etc., (*Bṛ.IV.iv.22*). Yet it is not to be concluded that this text about the cooperation (*sahakāritva*) of the duties of the stages of life with knowledge refers to the production of the result of knowledge as in the case of *prayāja* etc. The only idea implied in speaking of their helpfulness is that they are conducive to the emergence of knowledge.

**R.III.iv.33 (II.555)**

*vidyā . . . . . anuṣṭheyaṁ*

Sacrifices and other religious works have to be performed also as they are helpful to *vidyā* through producing *vidyā*.

**M.III.iv.33 (III.318)**

*yathā . . . . . Brahmāṇḍe*

In the *Kuṁṁṁṁ śruti* the cooperativeness of duties is described thus: 'Just as the minister is only a help to the king...', etc. In the *Brahmāṇḍapurāṇa* also it is said: 'It is settled that from knowledge, release is obtained, though the wise may do all that is prohibited or omit to do all that is to be done. But there is a dwindling of bliss by doing what is prohibited, and there is enancement of bliss by doing what is good'.

सहकार्यन्तरविधिः *sahakāryantaravidhiḥ*—An injunction is implied about the other auxiliary.

**Ś.III.iv.47 (752)**

*sahakāryantara . . . . . (753)*

In the case of meditateness which leads to enlightenment, an injunction has to be admitted as much as in the cases of the 'strength which comes of knowledge' and 'scholarship' on account of its uniqueness.

**R.III.iv.46 (II.563)**

*sahakāri . . . . . vidhiḥ*

The injunction is that which is enjoined. In the expression 'There is injunction for another aid' means that which is another aid and also a commandment.

**M.III.iv.46 (III.337)**

appointed as other auxiliaries

*devānāṁ . . . . . vidhiyante*

The souls are appointed as other auxiliaries of the gods in their work of imparting knowledge etc.

सहयोगलक्षण *sahayogalakṣaṇa*—implied meaning of association.

## R.II.iii.17 (II.40)

सहोपलम्भनियम *sahopalambhaniyama*—the law of copresentation of knowledge and object.

## Ś.II.ii.28 (395)

## R.I.i.1 (ii) (I.65)

साक्षाच्च *sākṣācca*—and being directly (declared)

## Ś.I.iv.25 (272)

*ītaśca . . . . .*

Brahman is the material cause for this further reason that both creation and dissolution are spoken of by accepting Brahman directly as the cause in the text, 'All these....' (*Ch.I.ix.1*).

## R.I.iv.25 (II.166)

*brahmaṇa . . . . . iti*

That Brahman alone possesses both the character of the instrumental cause and material cause is directly revealed in the scriptures, as in the following passages, 'Which indeed....' etc. (*Tai. Br. II.8.9*).

## M.I.iv.26 (I.390)

*eṣa . . . . . iti*

Because in the text of the *Paingins* the Supreme Lord is directly spoken of as *Prakṛti* and *Puruṣa*, 'He is....' etc.

साक्षादपि *sākṣādapi*—even if directly meditated

## Ś.I.ii.28 (137)

*idānim . . . . .*

Jaimini thinks that even if the Supreme Lord (in His cosmic form of *Virāt*, be understood by the word *Vaiśvānara* and be accepted for meditation, without thinking of fire as a symbol or limiting adjunct, still there will be no contradiction.

## R.I.ii.29 (I.345)

even if directly denotes the Highest Self

*jaiministu . . . . . niścīyate*

Jaimini is of the opinion that the word 'Agni' also denotes, like the word '*Vaiśvānara*' the Supreme Self Himself, directly and of itself, that is, without any intermediate process of reasoning. The term '*Vaiśvānara*', although a common term, yet when qualified by attributes especially belonging to the Highest Self, is known to denote the latter only as possessing the quality of ruling all men.

## M.I.ii.28 (I.225)

denotes even if directly the Brahman

*na . . . . .*

Even if 'Agni' and such other words do not signify fire, etc., but directly, that is primarily, convey Brahman, things of the world are denoted for the sake of communication or through ignorance of the primary denotation of words.

साक्षित्व *Sākṣitva*—to be a witness

## R.I.i.1 (I.169)

*sākṣitvaṁ . . . . . śabdam*

To be a witness is certainly the same as to be a direct knower; and one who does not know cannot at all possess the character of a witness. In the scripture, as in the world, it is the knower alone that is spoken of as the witness. Mere knowledge is not the witness. The venerable *Pāṇini* also declares thus, 'The word 'witness' is an appellative term and means the person who directly sees'. (*Pā.Sū. V.2.91*)

## R.I.i.2 (I.117)

*sākṣitva . . . . . ucyate*

Brahman is said to be a witness because He has the character of homogenous luminosity.

साक्षिन् *sākṣin*—the witness (the Supreme Lord)

## Ś.I.i.4 (25)

साधकतमत्व *sādhakatamatva*—being the immediate most efficient cause

**R.I.iv.23 (II.162)**

(the subject in the action of commanding)

साधनविकल *sādhanavikala*—deficient in regard to the middle term

**R.I.i.1 (ii) (I.22)**

*drṣṭānta . . . . . abhāvāt*

The illustrative example of light of the lamp-flame is deficient in regard to the middle term. If the middle term of the syllogism here proves *avidyā* or ignorance, other than what has the nature of a positive entity, then the reasoning becomes too wide. If the same middle term does not, however, prove the *avidyā* which is other than the positive one under discussion, then the reasoning becomes too narrow. In either case, the syllogism cannot but be fallacious.

साधनविचार *sādhanavicāra*—enquiry into the means of release.

**M.II.i.1 (III.i)**

The third *adhyāya* of the *Brahma-sūtra* is devoted to the enquiry into the means of release.

साधारणशब्दविशेषात् *sādhāraṇaśabdaviśeṣāt*—for the words denoting many things are used specifically.

**Ś.I.ii.24 (130)**

*sādhāraṇa . . . . . kāraṇatvāt (132)*

Even though the two words (*Vaiśvānara* and self) denote many things, they are used specifically. *Sādhāraṇaśabdhaviśeṣa* means specification about the two common words. Although both these words are common to many things, *Vaiśvānara* implying three things and self two—yet a specification is noticed, because of which their meaning is understood to be the Supreme Lord as in the text, 'Of this...', etc. (*Ch. V.xviii.2*). Here we

understand that the Supreme Self Itself, which has assumed a special form with heaven etc., as the head and so on, is presented as the indwelling self, for the sake of meditation.

**R.I.ii.25 (I.338)**

*sādhāraṇa . . . . .*

Because the common term '*Vaiśvānara*' is specially characterised by the particular attributes belonging to the Supreme Self.

*brahmaśabda . . . . . vijñāyate (I.ii.25) (I.341)*

The Self known as '*Vaiśvānara*' is the Supreme Self. The word '*Vaiśvānara*' which is specifically used in the place of the word, Brahman, denotes none else than Brahman.

*kiñca . . . . . (I.ii.25 (I.341))*

The results, moreover, of the knowledge of the *Vaiśvānara*-self, which are stated in the subsequent passages, show that the *Vaiśvānara*-self is the Highest Brahman.

**M.I.ii.24 (I.216)**

*agnā . . . . . eva*

The term '*vaiśvānara*' though a common name for Agni and Viṣṇu, now being qualified by the word *Ātman* which by conventional usage denotes Viṣṇu, shows that *Vaiśvānara* is Viṣṇu only.

साध्यपक्ष *sādhyaṣpakṣa*—the thing to be proved

**Ś.II.ii.3 (354)**

साध्यविकल *sādhyaṣvikala*—deficient in regard to the predicate sought to be proved

**R.II.i.15 (II.248)**

(Illustrative example)

साध्यसाधनभाव *sādhyaśādhanaabhāva*—relation of cause and effect.

**R.I.i.1 (ii) (I.92)**



सापेक्षत्वात् *sāpekṣatvāt*—owing to consideration of *karmas*.

### Ś.II.i.34 (341)

*yadā* . . . .

God makes this unequal creation by taking the help of other factors. The other factors are merit and demerit. No fault attaches to God since this unequal creation is brought about in conformity with the virtues and vices of the creatures that are about to be born.

### R.II.i.34 (II.272)

*srjyamāna* . . . . *srṣṭeḥ*

Unequal creations stand in need of the *karmas* of the souls of the gods and other beings who are to be created.

### M.II.i.35 (II.57)

*karma* . . . .

The Lord dispenses the fruits to the souls according to their actions (*karma*).

साभाव्यापत्तिः *sābhāvyāpattiḥ*—attainment of similarity

### Ś.III.i.22 (552)

*ākāśādi* . . . .

The performers of holy act etc. attain a state of similarity with the space etc. As the liquid body formed in the lunar world for the sake of enjoyment starts to melt away after the exhaustion of enjoyment, it becomes fine and light like space. Then it comes into contact with air and smoke.

सामयसुख *sāmayasukha*—happiness mixed with sorrow.

### Ś.I.iii.9 (159)

सामानाधिकरण्य *sāmānādhikaraṇya*—grammatical coordination

### Ś.IV.ii.5 (776)

*samānavibhaktinirdeśāt* . . . .

The word 'Brahman' is found to be in grammatical coordination with the words 'āditya' . . . etc., because the words *āditya* etc. have the same case-ending.

### R.I.i.1 (I.188)

*prapṛṭti* . . . . *sāmānādhikaraṇyam* I.i.1 (I.191)

Coordination (*sāmānādhikaraṇya*, lit: 'the abiding of several things in a common substrate') means the reference (of several terms) to one thing, there being a difference of reason for the application (of several terms to one thing). What coordination aims at is just to convey the idea of one thing being qualified by several attributes. For, the grammarians define coordination as the application to one thing, of several words, for the application of each of which there is a different motive. (This definition is given by Kaiyaṭa under *Pū.Sū.I.2.43*).

### R.I.i.1 (ii) (I.44)

*tasya* . . . . *āha*

Parāśara says that, of the grammatical equation which is itself an explanation of the teaching of identity between the individual self and the Supreme Self found in all scriptures, and which is also dealt with in the passage beginning with—'The lights are Viṣṇu'—(of that equation) the foundation is nothing other than the relation of the soul and the body between Brahman and universe.

*tadidam* . . . .

The identity between the individual self and the Supreme Self consists of the relation of the body and the soul. Here, the thing which has the nature of existence and the thing which has the nature of non-existence, both of which are found in the world, are spoken of as forming the body of Viṣṇu and as having that Viṣṇu for their self. The individual self is of the nature of existence; *prakṛti* or matter has the nature of non-existence.

**R.I.i.13 (I.208)***tathā . . . . . pratipādyte*

A grammatical equation between words means that 'words having a variety of significations are used so as to import only one thing'. The function of a grammatical equation is to predicate, in relation to a thing, either affirmatively or negatively, by means of certain words, that that same thing which has already a particular form denoted by some words is also possessed of a certain other form; as, in the instance—'Devadatta is dark-complexioned, youthful, red-eyed, without mental weakness, without money and without fault.'

And where, by the words of a grammatical equation, any two attributes are mentioned which are not capable of being consistently applied to one and the same thing, even there it has necessarily to be accepted that only one of the two words signifying those attributes cannot have its main and natural significance, but not both of them: as in the instance,—'The man of Vāhika country is a brute'. In the instance, 'The lily is blue'—and in others like it, there is no contradiction of the coexistence of two attributes in one and the same thing, and hence what is denoted there is only one thing as characterised by two attributes.

*viśiṣṭa . . . . . (I.i.13) (I.214)*

Indeed, a grammatical equation imports nothing other than the oneness of that thing which is characterised by many attributes.

सामान्यतद्वावाच्यां *sāmānyatadbhāvābhyām*—because of the similarity, and these conceptions existing (in Brahman)

**Ś.III.iii.33 (671)***samāno . . . . . pratyabhiññāyate (672)*

The process of presenting Brahman consisting in the negation of all distinctions is similar everywhere and that very same Brahman is sought to be explained everywhere.

**R.III.iii.33 (II.498)***sāmānya . . . . . (II.499)*

Because in all the meditations the *akṣura* who is the object of meditation and is the Brahman is the same, because the qualities of not being gross etc. are involved in the conception of His essential nature, one should meditate on the Brahman as having for its essential nature bliss, knowledge and so on, the absence of grossness and the like.

**M.III.iii.34 (III.215)**

All are equal in being free from defects.

*brahma . . . . .*

For, all have attained the direct knowledge of Brahman and are free from defects in which respect they all are equal.

सामान्यात्तु *sāmānyāttu*—but on account of similarity

**Ś.III.ii.32 (607)***tu . . . . .*

The word 'tu' rules out the conclusion shown.

*śetusaāmānyāt . . . . . (608)*

The word 'śetu' is used with regard to the self on account of its similarity with 'śetu,' the point of similarity of the self with 'śetu' being that the self holds together the world and maintains its boundaries.

**R.III.ii.31 (II.452)***eṣām . . . . . śruteḥ*

The word 'but' sets aside the above view.

In the passage, 'So that...', etc. (*Ch. VIII.4.1*) the scripture points out there is no bringing about of the confused mixture of all the worlds, in that there is resemblance of Him to a dam.

सामिभुक्तफल *sāmibhuktaphala*—results that have already been partially enjoyed.

Ś.IV.i.15 (790)

सामीप्य *sāmīpya* proximity (with Brahman).

M.IV.iv.19 (IV.116)

सामीप्यात्तु तदव्यपदेशः *sāmīpyāttu tadavyapadeśaḥ*—But that designation is owing to nearness.

Ś.IV.iii.9 (830)

*tu . . . . . sthitiḥ*

The word 'tu' is used for removing the objection. Since the lower Brahman is very close to the Supreme Brahman the use of the word Brahman with the regard to the former creates no difficulty. Supreme Brahman Itself is called the lower Brahman when it is conditioned by the pure adjuncts and is taught as though possessed of the attributes of being identified with the mind and such other features of creation, for the sake of meditation by some aspirants under certain circumstances.

R.IV.iii.8 (II.622)

*yo . . . . . sāmīpyāt*

In the passage, 'He who...', etc. (Śv.VI.18) Hiraṇyagarbha is said to be the first-born. Because He is near the Brahman, he is denoted by the word 'Brahmā'.

M.IV.iii.19 (IV.83)

*yataḥ . . . . . brūte (J.83)*

Because even the text, 'One who knows the Brahman attains the highest' states that a man of wisdom attains the four-faced Brahmā and soon reaches the Highest. It neither prevents one's attainment of the four-faced god, nor speaks of attaining the Highest at the first instance itself.

साम्प्रदाये *sāmparāye*—while departing

Ś.III.iii.27(662)

at the time of death, at the time of moving away from the body

R.III.iii.27 (II.491)

*dehādūpakramanākāle*

at the time of the departure of the soul from the body.

M.III.iii.28 (III.205)

in the state of release

साम्यश्रुते: *sāmyāśruteḥ*—Vedic texts being equally valid

Ś.III.iv.19 (729)

*sāmyāśruteḥ . . . . .*

The texts speak equally of all the stages; for the text 'Virtue has three divisions' etc. is seen to allude to the other stages of life equally with the householder's. It is to be noted that just as the householder's life prescribed by other Vedic texts is alluded to here, so also are the other stages of life.

R.III.iv.19 (II.544)

*upādeyatayā . . . . . samānam*

Those stages of life also are declared to possess equality with the householder's life, which is approved as fit for acceptance. The passage, 'Three are...', etc. (Ch.II.23.1) is common to the householder's stage of life and the other stages of life.

M.III.iv.19 (III.305)

For scripture declares the wise to be all the same whatever he may do.

*kena . . . . .*

The text, 'In whatever manner he may be, he is still only such' (Br.V.5.1) declares that the wise (man) is equally wise whether he may be doing or not doing what is permitted.

साम्यादनवस्थिते: *sāmyādanavasthiteḥ*—because of infinite regress arising from a parity of reasoning.

## Ś.II.ii.13 (370)

*sāmyāt . . . . . prasajjeta (371)*

Just as the dyad, though absolutely dissimilar to the two atoms, becomes connected with them through the relationship of Inherence, so also Inherence itself, which is absolutely different from the inhering things, should be connected with the inhering things through a separate relationship of the nature of Inherence, since the fact of similarity of absolute difference exists here as well. And from this it follows that for those successive realtionships, other relationships of Inherence have to be imagined. In this way the door is laid open for an infinite regress.

## R.II.ii.12 (II.291)

*samavāyasya . . . . .*

Because coinherence also requires by parity of reasoning some other thing to explain it, like an organic whole, a genus and quality; that other thing which explains coinherence also similarly requires some other thing to explain and so on, thus there results the fallacy of *regressus in infinitum* and inconsistency arises in consequence.

## M.II.ii.13 (II.85)

Because of being an equally separate entity; there will be infinite regress.

*kārya . . . . .*

As the Vaiśeṣikas admit the relation of Inherence between the cause and the effect, this relation of Inherence is an equally separate entity. A second *samavāya* has to be granted to bring the first *samavāya* and the things together, so a third, a fourth, etc. Thus there will be infinite regress.

साम्यावस्था *sāmyāvasthā*—state of equilibrium of *saṁva*, *rajas* and *tamas* (according to the Sāṅkhya).

## Ś.I.iv.7 (240)

सारूप्यनिमित्त *sārūpyanimitta*—caused by similarity

## Ś.I.i.21 (75)

Super-imposition.

सार्वज्ञ्य *sārvajñya*—Omniscience

## R.I.i.1 (I.188)

One of the qualities of Brahman.

*sarvajñaḥ sarvavitsarvam . . . . . vetti (S.S.I.188)*

One who knows everything in its essential nature and also in terms of its modes.

सालोक्यं *sālokyam*—attaining the same realm (of Brahman).

## M.IV.iv.19 (IV.116)

सावकाश *sāvakaśa*—a rule/statement which has a scope for its application or operation.

## Ś.II.i.1 (282)

## R.II.i.1 (II.211)

## M.I.i.1 (I.28)

सावधारण *sāvadhāraṇa*—a text with the restrictive particle (such as *eva* [only])

## Ś.III.iii.49 (694)

सिद्धवस्तु *siddhavastu*—an established entity

## R.I.i.1 (ii) (I.86)

For the Mimāṃsakas, Vedic sentence does not denote an already existent entity. But for Rāmānuja there is nothing wrong if it does so, since Brahman is an existent entity conveyed only through scriptures.

सिद्धसाधनता *siddhasāadhanatā*—the fallacy of proving the already proved.

## R.I.i.3 (I.129)

सुकृतदुष्कृते एव *sukṛtaduṣkṛte eva*—but only good and evil works

## Ś.III.i.11 (545)

*būḍurīḥ . . . . .*

Bādari opines that actions good and evil are themselves meant (directly and not figuratively) by the word *carāṇa*. *Carāṇa*, *anuṣṭhāna*, *karma*—these are synonymous words. It is seen thus that the root 'car' (to act) is used with regard to all actions in general.

## R.III.i.11 (II.415)

*sukṛta . . . . . matam*

Bādari is of the opinion that it is only good and bad deeds that are denoted by the word 'carāṇa' in the context. Here the opinion of Bādari is itself the opinion of the *Śūlarakāra*.

## M.III.i.12 (III.33)

*dharmaṁ . . . . . sūcayati*

According to the usage in such statements as, 'Do what is right—not what is wrong', Bādari thinks that the righteous and unrighteous acts are meant by the word 'conduct'. By the word 'tu' the *Sūtrakāra* indicates that this is his conclusion too.

सुख *sukha* happiness

## R.I.i.1 (ii) (I.99)

*sukhameva hi anukūlam*

Pleasure alone is what is agreeable.

## R.I.iii.7 (II.17)

*tadeva . . . . . bhavati (II.18)*

Indeed that alone is happiness which, while it is being experienced, becomes agreeable to the man (who experiences it).

सुखविशिष्टाभिधानात् *sukhaviśiṣṭābhidhānāt*—Because the One possessed of Bliss is referred to.

## Ś.I.ii.15 (114)

*sukha . . . . . siddham*

From the very fact that the One possessed of bliss is mentioned by the text, 'The One...', etc. (*Ch.IV.xv.1.4*), it follows that Brahman is meant.

## R.I.ii.15 (I.309)

*itaśca . . . . .*

The topic of the whole section is Brahman characterised by delight, as indicated in the passage, 'Ka (pleasure) is Brahman.'

## M.I.ii.15 (I.194)

on account of the statement referring to the bliss

*prāṇa . . . . . lakṣaṇam*

From the texts, 'Prāṇa is...', etc. (*Ch.IV.10*), 'Perfect wisdom and bliss are Brahman' (*Bṛ.V.xi.28*), 'He knew Brahman to be bliss' (*Tai.iii.6*), perfect bliss is indeed the characteristic of Brahman only.

सुतेजाः *sutejāḥ*—the beautifully brilliant one

## R.I.ii.26 (I.342)

Heaven which forms a part of *Vaiśvānara*, has the name 'sutejas' which is significant of its beautiful brilliance.

## R.I.ii.33 (I.349)

*mūrdhaiva sulejāḥ . . . . .*

The head of the worshipper is the celestial world forming the head of the Supreme Self.

सुषिरश्रुति *suṣiraśruti* Scriptural passage which speaks of the 'hole'.

## M.I.iii.17 (I.27)

सुषुप्त *suṣupta*—deep sleep

## Ś.III.i.7 (570)

*sarvatra . . . . . suṣuptam (571)*

deep sleep consisting in the cessation of particularized knowledge.

## R.I.iii.43 (II.92)

*suṣupti* . . . .

The individual self is taught to be not aware of anything in the condition of deep sleep and to be embraced by the omniscient Supreme Self, as in the passage, 'When he is embraced by the Omniscient Self, he does not know anything that is external nor anything that is internal'.

**सुषुप्तिस्थान** *suṣuptisthāna*—places of sleep.

Ś.III.ii.7 (573)

three places of sleep: the nerves, the *purīta* (pericardium) and Brahman.

**सुषुप्त्युक्रान्त्योः भेदेन** *suṣuplyuthkrāntyoh bhedenā*—(because of the declaration) as being different in deep sleep and death.

Ś.I.iii.42 (218)

*Bṛhadāraṇyake* . . . .

The text in the sixth part of the *Bṛhadāraṇyaka* 'Which is the self...', etc., is meant for speaking about the Supreme Lord alone. Because in the state of deep sleep and at the time of departure from the body, the Supreme Lord is mentioned separately from the embodied soul as in the texts 'So this...', etc. (*Br. IV.iii.21*) and 'So does...', etc. (*Br. IV.iii.35*).

R.I.iii.43 (II.92)

*suṣupti* . . . .

Because the Supreme Self is taught to be a distinct entity from the individual self in the conditions of deep sleep and death, the Supreme Self certainly exists as a distinct entity from the individual self. Accordingly there is the teaching, 'What is...', etc. (*Br. IV.37*).

M.I.iii.42 (I.336)

*prājñena...asaṅgaḥ*

From the texts, 'Embraced by...', etc. (*Br. VI.iii.21*), 'With the...', etc. (*Br. VI.iii.35*), which state the distinguishing characteristics of the deep sleep and

departing state, it is concluded that the Supreme Lord is the one who is not affected by anything, but not the soul.

**सुषुम्ना** *suṣumnā*—name of a *nāḍī*

M.IV.ii.18 (IV.63)

*sahasraṁ* . . . .

In the *Paurāṇyana Śruti* it is said, 'One of the rays of the Sun which is white is called *suṣumnā*, and is the way leading to Brahman. Penetrating through *suṣumnā* which illumines the path, a man of learning comes out from the body. *Suṣumnā* is the one hundred and first *nāḍī*.

**सूक्ष्मं** *sūkṣmam*—the subtle one

Ś.I.iv.2 (230)

*sūkṣmam* . . . . *vinakṣyate*

The body in its causal state is called the 'subtle one.'

R.I.iv.2 (II.104)

*bhūta* . . . . *ucyate*

Indeed, the undifferentiated and subtle elementary matter, when it assumes a specific condition, becomes the body, and this undifferentiated matter is in the condition of its constituting the body, denoted here by the word '*avyakta*'.

M.I.iv.2 (I.351)

*sūkṣmam* . . . .

By the word *avyakta* is expressed only what is subtle. The Brahman being most subtle in character, is rightly spoken of as not manifest and the absolute subtlety is perfectly true of Him alone.

**सूक्ष्मं प्रमाणतश्च** *sūkṣmam pramāṇataśca*—and minute in size.

Ś.IV.ii.9 (807)

*tacca* . . . . *arhati*

That fire along with the other elements, which constitutes a habitat for the soul emerging out of its present body, must be subtle in nature and measure.

#### R.IV.ii.9 (II.599)

because also the subtle body, known through the authoritative means of knowledge.

*itāśca . . . . . sadbhāvaḥ*

The bondage of even the man of *vidyā* is not burnt up here, because the subtle body continues to follow him.

Because it is known through the authoritative means of knowledge. From the text, 'One should...', etc. (*Kau. I.3*) it is made out that the man of *vidyā* who moves through the path of the gods has the existence of the body.

#### M.IV.ii.9 (IV.53)

greater in point of subtlety and extent of qualities.

*sūkṣmatvaṁ . . . . .*

The subtlety of Brahman is greater than that of *Prakṛti*. The extent of the qualities such as knowledge, bliss, power and authority is (incomparably) greater in Brahman than in *Prakṛti*.

**सूक्ष्म *sūkṣma*—subtle**

#### R.II.ii.41 (II.324)

*sūkṣmatvaṁ . . . . . brahma (325)*

By the word 'subtle' the Highest Brahman Itself is meant in so far as It has for Its body the mere aggregate of the six qualities and is called 'Vāsudeva'.

#### R.I.i.1 (I.187)

One of the qualities of Brahman

*sūkṣmatayā hi vyāptiḥ (S.I.188)*

Pervasion is indeed by means of being extremely subtle.

**सूचकश्च हि *sūcakaśca hi*—indeed it is suggestive**

#### Ś.III.ii.4 (565)

*sūcakaśca . . . . .*

Dream becomes the indicator also of good and evil in future.

#### R.III.ii.6 (II.427)

*itāśca . . . . . iti*

The things seen in dreams are not created by the wish of the individual soul for this reason also, that according to scripture dreams are prophetic of future good or ill-fortune; 'When during...', etc. (*Ch. V.2.9*)

#### M.III.ii.4 (III.81)

*sādhanāntara . . . . .*

Notwithstanding the absence of any other material and means, the Lord shows the things of dream as indicative of good or evil.

**सूत्र *sūtra*—an aphorism**

#### Ś.I.i.1 (5)

An aphorism is such, because it indicates much meaning. As is said; 'Concise, indicative of the senses, composed of a few letters and words, replete with sense, such are what the wise one call aphorisms.'

#### M.I.i.1 (I.13)

*alpākṣaram . . . . . viduḥ*

Those who know the characteristics of the *sūtras* say that a *sūtra* should be concise, unambiguous, of fresh and high import, of universal application, free from repetition and inaccuracies of word and sense.

**सूत्रकार *sūtrakāra*—author of the *Brahmasūtra* (Bādarāyaṇa)**

#### Ś.I.i.1 (9)

R.I.i.1 (I.252)

सूत्राक्षरवैरूप्य *sūtrākṣaravairūpya*—misinterpretation of the words of the aphorisms.

R.I.iii.22 (II.48)

सूर्यकादिवत् *sūryakādivat*—like the reflection of the Sun etc.

Ś.III.ii.18 (587)

yathā . . . . .

'As this luminous Sun, though one itself, becomes multifarious owing to its entry into water divided by different pots, similarly this Deity, the Self-effulgent Self, though one, seems to be diversified owing to its entry into the different bodies, constituting its limiting adjuncts.'

R.III.ii.18 (II.439)

jala . . . . . śāstra

The Supreme being, who resembles the sun reflected in water, mirrors etc. even though existent in those several things, is free from all evil. To this effect is the simile set forth in the *śāstras*, 'Just as...', etc. (*Yajñāvalkya-smṛiti* III.144).

M.III.ii.18 (II.112)

bahavaḥ . . . . .

'Just as the many images reflected on the surface of water are like the Sun, so are the little souls of the world said to be like the Lord.'

सृति *ṣṛti*—transmigration

M.IV.ii.7 (IV.50)

सृत्युपक्रम *ṣṛtyupakrama*—beginning of movement (departure)

Ś.IV.ii.17 (813)

सृष्टि *ṣṛṣṭi*—creation

R.I.i.13 I.205)

yathā . . . . . *ṣṛṣṭiḥ*

In accordance with the Lord's volition, creation is characterised by a peculiarly well-defined arrangement of endless and wonderful entities.

सेतु *setu* bridge (dam)

Ś.I.iii.1 (145)

pāravān . . . . . *prakhyātah*

A bridge is known in this world to be connected with two banks.

setu . . . . . *vyutpatteḥ* (147)

The word 'setu' (dam) itself etymologically implies mere holding together, but not possession of banks, etc. for the word 'setu' (dam) is derived from the root *sinu* in the sense of impounding the water from flowing out.

Ś.III.ii.31 (605)

setu . . . . . *prasiddhaḥ*

The word 'setu' is in vogue in the world in the sense of a barrage of earth and timber to check the flow of a current of water.

R.I.iii.1 (II.2)

sinoteśca . . . . . *ityarthaḥ*

The word 'setu' is derived from the root 'sinu' which means 'to bind' and therefore means that which binds, (that is) makes one to attain immortality. Or else it may be understood to mean that which leads towards immortality that is beyond the ocean of *samsāra*, in the same way as a bridge leads to the further side of a river.

R.II.ii.31 (II.452)

sinoti . . . . . *ucyate*

The word 'setu' is derived from *sinoti* which means 'binding together' in Himself without confusion the totality of the intelligent and non-intelligent things. Therefore Brahman is called (*setu*) a bridge.



सेतून्मानसंबन्धभेदव्यपदेशेभ्यः *setūnmānasambandhabhedavyapadesebhyaḥ*—because of the mention of embankment, measure, connection and difference.

Ś.III.ii.31 (605)

*setu . . . . .*

Now, the mention of the term 'embankment' occurs in, 'Now then....,' etc. (*Ch. VIII.iv.1*) where Brahman, referred to by the word 'self' is declared to be an embankment. Just as a person crosses over the embankment to reach solid ground which is other than the bridge, so also one crosses over this bridge, that is the self, to reach something that is not the embankment of the self.

The mention of measurement is in, 'Brahman has....,' etc. (*Ch. III.xviii.2*). It is seen that whatever can be measured presupposes the existence of something other than itself; so also if Brahman has been measured, there must be something other than Itself.

The mention of connection is in, 'The individual....,' etc. The *Upaniṣad* mentions connection of the individual soul with Brahman in sleep.

The mention of difference is in, 'Now then....,' etc. (*Ch. I.vi.6*).

R.III.ii.30 (II.451)

Now, in the passage, 'Now, he who....,' etc. (*Ch. VIII.4.1*) the Supreme Being is taught to be the bridge. From the word 'setu' (bridge) it is made out that there is another entity than this Brahman as the object of attainment. Also a measure of size is taught in relation to Him in *Chāndogya Upaniṣad* (*IV.5.8*). This also points out the existence of an immeasurable entity, which is the object of attainment. Similarly the teaching about the relationship between the bridge and the possessor of the bridge is seen as having the character of that about the means of attainment and the object of attainment in the passage, 'He is....,' etc. (*Śu. VI.19*).

Therefore also there is a being Higher than the Highest.

This being who is higher than the Highest is taught as distinct in the passage, 'He, the wise....,' (*Mu. III.2.8*)

M.III.ii.32 (III.138)

Because of His being declared as the bridge, as that which is beyond measure, as connected and as being different.

*eṣa . . . . . sambandhaḥ* •

The Lord's bliss is designated as the bridge or support of all in the *Chāndogya Upaniṣad*, 'This bliss....,' etc. In the *Taittirīya* text, 'That from....,' etc., immeasurableness is told of the Lord (and of His excellences). In the *Bṛhadāraṇyaka* text, 'All other....,' etc., the relation between the Lord and the world is shown. And the separateness is shown thus 'The knowledge....'

सेश्वरसाङ्ख्य *śeṣvarasāṅkhya*—the follower of another school of Sāṅkhya who admits a Lord (of all things)

R.IV.23 (II.159)

सोऽयं देवदत्तः *So'yaṁ devadattaḥ*—'This is that Devadatta'

R.I.i.13 (I.24)

*so'yaṁ . . . . .*

In the instance—'This is that Devadatta', there is not even the slightest room for any secondary interpretation, because there is no contradiction, inasmuch as that thing, which at a past time was in association with a particular far-off place, may without any contradiction, exist at the present time in association with a nearby place.

सैव हि सत्यादयः *saiva hi satyādayaḥ*—since that very same *vidyā*, *satya* etc.

Ś.III.iii.38(678)

*eka . . . . . ākarsaṇāt*

*Satyavidyā* is but one on account of bringing forward of the subject-matter of the former to the latter on the basis of the identity of the entity meditated on by saying, 'That which is that *Satya*' (*Br.V.v.2*).

**R.III.iii.37 (II.505)**

That (Supreme Deity) Itself is described as *satya*.

*saiva . . . . . upapadyate*

That Supreme Deity Itself which is denoted by the word 'sat' and which is the supreme cause of all things, is introduced as the subject-matter in the passages, 'That same...', etc. (*Ch.VI.3.2*) and '*Tejas rests...*' (*Ibid VI.8.6*) and is explained in the various terms of the discourse. Because the qualities of being the *satya* and others which are mentioned in the text, 'All this...', etc. (*Ibid*) are explained throughout and set out at the end.

**M.III.iii.39 (III.223)**

That (Supreme Deity) itself is described as self.

*satyādi . . . . .*

*Satya* and other words denote the qualities which only form the essence of the same Supreme Deity.

स्तावक *stāvaka*—an eulogistic text

**Ś.III.iii.38 (679)**

स्तुतित्व *stutitva*—character of being an eulogy.

**R.I.iii.25 (II.54)**

*guṇakathanena . . . . . stutitvaṁ*

Indeed, the character of being an eulogy consists in the description of excellence.

स्तुतिमात्रं *stutimātram*—mere praise

**Ś.III.iv.21 (734)**

*stutyārtha . . . . .*

The texts like 'That *Om...*' etc. (*Ch.I.i.3*) are

meant for eulogy, since the texts are accepted as referring to *udgiṭha* etc. that are subsidiaries of rites, as in the text, 'This earth...' etc.

**R.III.iv.21 (II.547)**

The passages describing *udgiṭha* as the best *rasa*, relate merely to glorification.

**M.III.iv.21 (III.308)**

*stuti . . . . .*

That the wise may act as they like is but the simple praise.

स्तोककल्पन *stokakalpana*—the principle of assuming the less

**Ś.II.iv.6 (500)**

स्तोकानुवृत्ति *stokānuvṛtti*—continuity of something which is very negligible

**Ś.II.iv.6 (816)**

becomes difficult to be cognised.

स्थण्डिल *sthaṇḍila*—a sacrificial place

**Ś.III.iii.41 (684)**

स्थानविशेषात् *sthānaviśeṣāt*—on account of limiting adjunct.

**Ś.III.ii.34 (609)**

*tathā . . . . . apekṣayā*

The reference to difference is made from the point of view of the limiting adjuncts of Brahman, but not from Its own point of view.

**R.III.ii.33 (II.453)**

owing to difference of place.

*pratipanna . . . . . bheda*

Through the distinction of limiting conditions which are ascertained as speech and other particular places.

**M.III.ii.35 (III.141)**

owing to difference of place

*brahmādi . . . . .*

The bliss etc. of the Lord being the same, they become different when they are reflected in Brahmā and other souls, only on account of the souls' own peculiarities, viz., essential character, devotion and other virtues.

**स्थानादिव्यपदेशाच्च** *sthanādivyapadeśācca*—and from the mention of the place etc.

**Ś.I.ii.14 (113)**

*santi . . . . .*

There are other places like the earth, which are indicated for Brahman in the text, 'He who...', etc. (*Br.III.vii.3*). The term 'ādi' (etc.) in the aphorism means: The mention of location alone for Brahman is not the only irreconcilability. Though Brahman is without name and form, such things are seen to be ascribed to It in the text, 'His name...', etc. (*Ch.I.vi.7*).

**R.I.ii.14 (I.308)**

*cakṣuṣi . . . . .*

Abiding within the eye, ruling the eye and so on are predicated by scripture of the Highest Self only in the text, 'He who...', etc. (*Br.III.7.18*).

**M.I.ii.14 (I.193)**

*tad . . . . . ucyaḥ*

The passage (*Ch.IV.15*), 'So whatever may be sprinkled here (in the eye), ghee or water, runs out both sides', states the power of the Lord with reference to the place.

**स्थितप्रज्ञ** *sthitaprajña*—man of steadfast knowledge

**Ś.I.i.4 (33)****M.III.iii.28 (III.206)**

**स्थितिमाह** *sthitimāha*—The scripture has stated the permanent uniform nature (of bliss).

**M.IV.iv.21 (IV.119)**

*attra . . . . . śrūtuḥ*

There is neither increase nor diminution of bliss enjoyed by the released; on the other hand their state of blessedness is the same unchanging one through eternity. This is stated in the *Jābālu Śruti*: 'And this...', etc.,

**स्थित्यदनाभ्यां** *sthityadanābhyām*—on account of abiding and eating

**Ś.I.iii.7 (151)**

*dyubhvuādyāyatanaṁ . . . . .*

While presenting the abode of heaven, earth, etc., the facts of staying on and eating, that is experiencing, are stated in the text, 'Two birds...', etc. (*Mu.III.i.1*); the experience of the results of work being mentioned in, 'Of these...', etc. (*Ibid*); and staying on indifferently being mentioned in, 'The other...' etc. The Supreme Lord and the individual self are understood in this context, provided the Lord had been sought to be presented as the abode of heaven, earth etc. Then only it becomes proper to speak of Him who is already the subject under discussion, as separate from the individual self.

**R.I.iii.6 (II.5)**

*dvā . . . . . (II.6)*

In the passage, 'Two birds...', etc. (*Mu.III.i.1*), it is taught that one eats the fruit of works while the other, without eating the fruit of works abides shining within the body. Of these, that Being alone, who without eating the fruits of *karmān* shines with splendour, who is omniscient and forms the bridge of immortality—He alone deserves to be the abode of heaven and earth, etc. but not that individual self who is eating the fruits of his *karman*.

M.I.iii.7 (I.242)

*dvā . . . . . adunokteḥ*

In the text, 'The two...', etc. (*Mu.III.i.1*), the Lord is said to be merely present shining while the individual self is subject to experience.

स्थिरत्ववादिन् *sthīratvavādin*—One who views that external objects are durable.

R.I.i.13 (I.211)

स्नातक *snātaka*—a student who has just completed his studies

Ś.I.ii.1 (95).

स्पष्टो हि *spaṣṭo hi*—because it is clear

Ś.IV.ii.13 (809)

*yataḥ . . . . . yājñavalkyaḥ* (810)

The denial of the departure of the organs from the body is clearly met with in a particular recension. In the course of answering the question of *Ārtaḥbāga*, 'When this one (the body of the liberated man) dies, do the organs then go up from this one or do they not', 'No' replied *Yājñavalkya* (*Bṛ.III.ii.11*).

R.IV.ii.12 (II.600)

The *Mādhyandina* recensionists read in their text that 'na *tasmāt prāṇā utkrāmantī* (the *Prāṇa* does not pass forth from him').

M.IV.ii.13 (IV.36)

Distinct is the statement.

*atha . . . . . vādeḥ*

'Then therefore...', etc. Now the equals are the manifestations of Brahman. Now, those that are not equal are Brahman, Indra and all animate and inanimate things. *Prakṛti* is both equal and not equal to the Lord; for 'She is eternal, devoid of old age and under His control'. Very distinct is the statement of equality etc. of the *Mādhyandina* text.

स्फोट *sphoṭa*

Ś.I.iii.28 (192)

*sa . . . . . iti* (193) (*Theory of Sphoṭa*)

A word is of the nature of a *sphoṭa*. The apprehensions of the letters individually sow the seed in the mind in the form of impression which attains full maturity on the apprehension of the last letter and then becoming the object of a single apprehension, it flashes in the mind without further effect. This singleness of apprehension, again, is not a form of memory, for the letters being many, they cannot form the content of a single perception. This *sphoṭa* is eternal, since its identity is recognizable at every utterance of the word. The idea of difference springs from the difference of the letters. Therefore, the universe of actions, agents and results standing for the meaning of word, emerges from the eternal word conceived as a *sphoṭa* which indicates it.

This theory was propounded by philosopher grammarians like *Bharṭṛhari*.

स्मरन्ति च *smaranti ca*—*Smṛtis* say so and (the *Upaniṣads* declare thus)

Ś.II.iii.47 (482)

*Vyāsa* and others mention in their *smṛtis* how the Supreme Self is not afflicted by the suffering of the individual being. By the word 'ca' in the aphorism, it is to be understood that the *Upaniṣads* also state this as in the text; 'Of these...', etc.

R.II.iii.46 (II.383)

And *smṛtis* declare this.

*evam . . . . .*

The relation of part and the whole between the individual self and the Supreme Self exists in this manner on the similitude of the relation between light and the possessor of light, between power and the possessor of power and between the body and the soul (possessor of the body). *Parāśara* and others declare in their *smṛtis* the existence of this

relation as in the following, 'The whole....,' etc. (V.P.I.22.56)

### M.II.iii.47 (II.203)

*ete . . . . .*

The *Bhāgavata* states, 'These are the....,' etc. The *Varāhapurāṇa* states, 'The part (*aṁśa*) is of two kinds: the essential part which does not differ from the whole and the distinct part which is quite distinct from the whole. In the first case there is not an iota of difference between the whole and its part. That which is called the distinct part is of limited power and possessed of similarity in a very small degree'.

स्मरन्ति च *smaranti ca*—They mention this in the *smṛti* texts.

### Ś.III.i.14 (547)

*api ca . . . . .*

Manu, Vyāsa and others mention in the *smṛtis* that the results of evil deeds are experienced in the abode of Death.

### R.III.i.14 (II.417)

*smaranti . . . . . ityādiṣu*

Parāśara and other sages declare in their *Smṛtis* that all get under the control of the god, Yama, in such passages as the following, 'All these....,' etc. (V.P.III.7.5).

### M.III.i.15 (III.38)

*gucchanti . . . . .*

'All evil-doers go to hell and this is not to be doubted, there having been put to torments, those who hate Janārdana surely fall down; and as for those that have fallen into the *Mahā-tamas* (the great hell of darkness) there is no rising out of it. But for the sinners there is the possibility of rising up. In all places there is the alternation of pleasure and pain and *vice versa* but in the hell called *Pañcakaṣṭa* (the place of eternal damnation) there is pain'.

स्मरन्ति च *samaranti ca*—It is also stated in the *smṛti*.

### Ś.IV.i.10 (784)

*smuranlypi . . . . .*

The learned people mention in such *smṛti* passages as 'Having established....,' etc. (*Bh.G.VI.11*). It is because of this that the sitting postures like *padmāsana* are prescribed in the books on Yoga.

### R.IV.i.10 (II.581)

*smaranti . . . . . iti*

Meditation is declared in the *smṛti* in regard only to one who is in a sitting posture as in the following passage, 'Having fixed....,' etc. (*Rh.VI.11-12*).

### M.IV.i.10 (IV.19)

*survam . . . . .*

The *smṛti* declares thus, 'For the purification of self, he shall be engaged in meditation holding his body, head and neck erect and motionless....,' etc.

स्मर्यते च *smaryate ca*—And the *smṛti* also says so.

### Ś.IV.ii.14 (811)

*smaryate . . . . .*

The absence of movement and departure is mentioned in the *Mahābhārata*, 'Even gods....,' etc.

### R.IV.ii.13 (II.602)

*smaryate . . . . . iti*

The *smṛti* also speaks of the departure of the self at the time of death from the body of even the man of *vidyā* through the blood vessel in the head, as in the passage, 'Among those....,' etc. (*Yājñavalkya-smṛti III.16.7*)

### M.IV.ii.14 (IV.56)

*matsya . . . . . iti*

In the *Varāhapurāṇa* it is said, '*Matsya*, *Kūrma*, *Varāha* and others are equal. For they are not different from *Viṣṇu*. *Brahmā* and others are said

to be non-equals; while *Prakṛti* is both equal and not equal'.

**स्मर्यमाणं** *smaryamāṇam*—that which is mentioned in the *smṛti*

Ś.I.ii.25 (133)

*itaśca* . . . . .

Another reason why the Supreme Lord is meant by *Vaiṣvānara* is that the *smṛti* mentions that the form comprising the three worlds and having fire as the mouth, heaven as the head and so on belong to the Lord Himself, 'Salutation to...', etc. (*Mahābhārata XII.47-68*).

R.I.ii.26 (I.34.1)

*tadiha* . . . . .

The same form of *Vaiṣvānara* which was taught in the *śruti* and *smṛti* is here recalled to the mind to the effect that that form is indeed the same as this form.

*smaranti ca* . . . . .

The sages also declare thus, 'The seers...', etc.

M.I.ii.25 (I.215)

*aham* . . . . . *smaryamāṇam*

'I become *Vaiṣvānara*...' etc. (*Bh.G.XV.14*).

**स्मृतिरूपः** *smṛtirūpaḥ*—nature similar to that of recollection

Ś.I.i.1 (2)

*smaryamāṇarūpam iva* . . . . . *avabhāsanāt* (P.49)

'Its form is similar to the form that is being recollected. It is not merely recollected because it clearly shines forth as an entity that exists in front'.

*smṛteḥ* . . . . . *ativyāptiḥ* (V.M.11)

Its nature is like the nature of recollection. The non-presence of the object is of the essence of recollection, while recognition, which is valid, is of a present object.

**स्मृतेश्च** *smṛteśca*—from the *smṛti* also.

Ś.I.ii.6 (101)

*smṛtiśca* . . . . . *ityādya*

The embodied soul and the Supreme Self are shown differently in the *smṛti* also, 'The Lord...', etc. (*Bh.G.XVII.61*).

R.I.ii.6 (I.296)

*sarvasya* . . . . . *darśayati*

The following passages of the *Bhagavadgītā*, 'And of...', etc., 'That wise...', etc., and 'The Lord...', etc., declare the individual self as the worshipper and the Supreme Self as the object of worship. Therefore Brahman is different from the individual self.

M.I.ii.6 (I.170)

'*ahamātmā*' . . . . .

The *smṛti* passage is, 'I am the *Ātman* that abides in the heart of all things' (*Bh.G.10.20*). Absolute identity should not be assumed with Brahman for the individual self because of the absence of such authority.

**स्याल्लोकवत्** *syāllokavat*—It may be as in the world.

Ś.II.i.13 (306)

*upapadyata* . . . . . *ihāpi* (307)

Such a distinction may well exist just as it is in common experience. Though foam, ripple, wave etc. which are different modifications of the sea consisting of water are non-different from the sea, still amongst themselves are perceived actions and reactions in the form of separating or coalescing. Yet the foam etc. do not lose their individuality in one another. They are never different from the point of view of their being the sea. Similar is the case here.

R.II.i.14 (II.229)

*syāllokavat* . . . . . (II.230)

'The distinction is possible as in the world'. Indeed, distinction obtains between the nature of the individual souls and that of the Lord. The attainment by the individual self of the condition of the enjoyer of pleasure and pain is not due to his being possessed of the body but is due to his *karmas*, which consist of merits and demerits. In regard to the Supreme Self, there is not the slightest trace of contact with *karma* even though He has the entire universe in its gross and subtle states as His body.

#### M.II.i.14 (II.26)

*yathā . . . . . atrāpi*

For instance, there is actually distinction in details though the world may speak of a certain quantity of water becoming one with another quantity. Even so the soul too, though said to be in a state of non-distinction from Brahman does not however become absolutely the Lord Himself.

स्वतः प्रामाण्य *svataḥ prāmānya*—intrinsic validity

#### M.II.i.5 (II.12)

As in texts like *Vedus* and *Vaiṣṇava Purāṇas*.

स्वतःसिद्ध *svataḥsiddha*—self-evident

#### R.I.i.1 (I.137)

स्वपक्षदोषाच्च *svapakṣadoṣācca*—and on account of the objection to his own view

#### Ś.II.i.10 (301)

*svapakṣa . . . . . samānaḥ*

These defects will crop up equally from the standpoint of our opponent for it is admitted by the Sāṅkhyas that the universe of sound etc. springs out of *Pradhāna* which is devoid of sound etc. So from the admission of the origin of a dissimilar effect, the defect of the product having no previous existence, persists equally. Similarly from the admission by the Sāṅkhyas of the non-difference

of the effect from the cause during dissolution the defect arising from such a position is equally applicable. Again by admitting that during dissolution the effects become non-differentiated from the cause, the differences that could have been distinguished individually before dissolution, cannot be determined at the time of a new creation.

#### R.II.i.10 (II.233)

*pradhāna . . . . . pravṛttiliḥ*

The argument that material Nature is the cause of the world is full of fallacies. For according to that view, the coming forth of the world is based on the superimposition of the attributes of material nature, through the proximity of material Nature, upon the individual soul, who is subject to no modifications and is essentially of the nature of pure intelligence.

There are difficulties regarding the nearness of *Prakṛti*.

#### M.II.i.11 (II.22)

The view cannot be maintained just for want of any instances to prove that things rise out of nothing and go to nothing.

स्वपक्षदोषाच्च *svapakṣadoṣācca*—Because the opponent's own point of view is equally vitiated.

#### Ś.II.i.29 (337)

*pareṣām . . . . .*

The same defect will attach to the view of the believers of *Pradhāna*, because according to them *Pradhāna* is partless, limitless, attributeless (devoid of sound) and so on. If *Pradhāna* becomes the cause of a product that is composite, limited and possessed of sound etc., there arises the possibility of its changing as a whole, since it is partless; else there arises the possibility of the theory of partlessness being contradicted.

#### R.II.i.29 (II.269)

*svapakṣa . . . . .*

In the view of him who holds the theory of *Pradhāna* etc. the errors arising from what is observed in the world will taint it.

### M.II.i.30 (II.53)

because of the objections found in the case of individual soul

ये . . . . . *parapakṣe*

The soul has defects, who is tainted and born, as stated in the text, 'Even those that are defects in the soul, are when found in the Lord, concluded to be excellences.'

स्वप्न *svapna*—dream

### R.I.i.1 (i) (I.34)

*svapna* . . . . .

In dreams, the Lord creates, in accordance with the merit or demerit of living beings, things of a special nature, subsisting for a certain time only, and perceived only by the individual soul for which they are meant. The scripture states with reference to the state of dreaming, 'There are no...', etc.

*svābhāvika* . . . . .

The *Sūtrakāra* also states that wonderful creation is produced by the Lord for the benefit of the individual dreamer.

स्वप्रकरणस्थ *svapṛakaraṇastha*—who occurs in a topic of His own (Brahman)

### Ś.II.4 (28)

*upaniṣad* . . . . . *prakaranam* (V.M. 86)

Of the *Upaniṣads* which occur not in the course of any particular topic other than their own, it being seen through the consideration of what goes before and after, that the purport is propounding the person, the topic is principally that of the person alone.

स्वप्रतिष्ठत्व *svapratisthātva*—being established in Himself.

### R.I.i.13 (I.205)

All things other than Brahman are established in Himself.

स्वभावोपराग *svabhāvoparāga*—the transfusion of an effect by the qualities of its cause

### Ś.II.ii.20 (385)

स्वमूलत्व *svamūlatva*—Himself being the basis (root)

### R.I.i.13 (I.205)

*sva* . . . . . *mūlatvam*

All things other than the Brahman Himself have Brahman for their basis.

स्वयंज्योतिः *svayamjyotiḥ*—self-luminous.

### Ś.I.i.4 (20)

Brahman

स्वयंप्रकाश *svayamprakāśa*—self-luminous.

### R.I.i.1 (ii) (I.1)

Brahman

स्वयंप्रकाशत्व *svayamprakāśatva*—Self-luminosity

### R.I.i.1 (I.134)

*svayam* . . . . . *I.i.1* (I.142)

By self-luminousness (or self-illuminatedness) of an entity we understand the shining forth or being manifest by its own existence merely to its own substrate. The term 'shining forth' in this definition means the capability of becoming an object of thought and speech which is common to all things, whether intelligent or non-intelligent.

*caitanya* . . . . . *dīpavat* (I.i.1) (I.149)



Indeed to be self-luminous is to possess the character of intelligence. Whatever like the flame of a lamp possesses the character of luminosity, that possesses its own light independently of anything else.

*cidrūpatā . . . . . prakāśatā (I.i.1) (I.153)*

To possess the character of intelligence is to be self-luminous.

**स्वयंसिद्ध** *svayamsiddha*—self-established

Ś.II.iii.7 (432)

the self

**स्वराट्** *svarāṭ*—to be one's own ruler

R.I.iii.7 (II.19)

*akarmavaśyaḥ*

one who is independent of *karman*

**स्वरूपाप्यय** *svarūpāpyaya*—loss of essential nature.

Ś.IV.ii.3 (802)

**स्वर्ग** *svarga*—heaven

R.I.i.1 (ii) (I.91)

*duḥkha . . . . .*

that which is in itself a particular place of such pleasure as is unmixed with pain.

**स्वशब्द** *svaśabda* direct Upaniṣadic use of the word.

Ś.II.iii.22 (454)

*itah . . . . . iti*

The *Upaniṣad* directly uses a word implying atomicity, 'The atomic...', etc. (*Mu.III.i.9*).

R.II.iii.23 (II.363)

*sāḥṣāt . . . . . iti*

The word 'atom' is itself directly declared in the

scripture in relation to the individual self as in the following passage, 'This (released) individual self is an atom...', etc. (*Mu.III.1.9*).

M.II.iii.23 (II.171)

on account of the term belonging to Himself *vāḥyaśeṣe...*

From the term *ātman* found in the subsequent sentence of the scriptural passage, the pervasion spoken of in the previous text is only predicted of the Lord with reference to one and all of his forms.

**स्वशब्दात्** *svaśabdāt*—on account of the word denoting Itself

Ś.I.iii.1 (145)

*eva . . . . . parigrahe (146)*

Because of the word 'self'; for the word 'self' occurs in, 'Know that self...', etc. (*Mu.II.ii.5*). The word 'self' fits in quite aptly if the Supreme Self is understood by it, but not so if the meaning be something else also.

R.I.iii.1 (II.1)

on account of terms which are its own.

*svaśabdāt . . . . .*

On account of a term which is its own, that is which specially belongs to it. The clause, 'He is the bridge of the Immortal' specially applies to the Highest Brahman only, which alone is in all *Upaniṣads*, termed the cause of the attainment of immortality. The term 'setu' means that He is the bestower of immortality. That is, He enables us to reach that immortality which is found on the other shore of the ocean of *samsāra*.

The word 'ātman' (self) also when it is unconditioned by limiting adjuncts, has its primary and natural significance so as to denote the Highest Person. *Ātman*, is indeed that which pervades. It is only possible for Himself to pervade all things other than Himself through being the controller. Hence the word 'ātman' is also an expression which signifies Him alone.

**M.I.iii.1 (I.231)***tameva . . . . . śabdāt*

In the text, 'Know Him alone the *Ātman*' (*Mu. I.i.5*), from the use of the word *Ātman* itself, it is made out that the support of the Heaven, earth, etc., is Viṣṇu only.

*sva . . . . . śravaṇāt (J.231)*

Because the word *ātman* synonymous with the word *sva* is employed in the scripture.

स्वसंवेदन *svasamivedana*—self-revelation**Ś.II.ii.28 (398)**

स्वात्मना चोत्तरयोः *svātmanā cottarayoh*—and on account of the latter two being effected through the self.

**Ś.II.iii.20 (453)***uttare . . . . . kriyātvāt*

The latter two, viz., going elsewhere and coming back, cannot happen to a soul that does not move; and yet their relation is with the soul itself; for the root 'gam' (to go) indicates an action inhering in the agent.

**R.II.iii.21 (II.362)***ca . . . . .*

The word 'ca' denotes emphasis. No doubt, owing to its being of the nature of separation from the body, departure from the body, somehow or other, is appropriate to the individual self even if it is stationary; but movement and return cannot in any manner appropriately fit into it. Therefore, they have only to be effected through one's own self itself.

**M.II.iii.21 (II.168)**

along with the Supreme Lord (who guides him) as stated in the two subsequent sentences.

*sa . . . . . utkrāntyādayaḥ*

In these two subsequent sentences of the *Paṇḍyāṇa Śruti*, 'With the....,' etc. and 'or He....,' etc. the passing out, etc., of the soul are said to take place under the guidance of and along with, the Supreme Lord.

स्वाध्याय *svādhyāya*—one's own text of sacred study**Ś.I.i.1 (5)***atra ca . . . . . lakṣayati (V.M.29)*

By the words 'one's own *Veda*' referring to the content, the content thereof, viz., study is implied.

**R.I.i.1 (I.28)***eva . . . . . grahaṇam*

The apprehension of that aggregate of syllables which is called '*Veda*' is referred to as *svādhyāya*.

स्वाध्यायस्य तथात्वेन *svādhyāyasya tathātvena*—the Vedic study stated to be so**Ś.II.iii.3 (621)***svādhyāyasya . . . . .*

The vow of '*śiruvrata*' acknowledged by the followers of the *Atharva Veda* is a trait of Vedic study, but not of knowledge.

Because the followers of the *Atharva Veda* read of this also as a Vedic vow, 'stated to be so' mentioned as a feature of the study of the *Veda*, in the *Samācāra*.

**R.III.iii.3 (II.461)***svādhyāya . . . . . vidyāyūḥ*

The restriction connected with the *śiruvrata* in regard to teaching is indeed for the purpose of establishing that there should be the possession of the refinement produced by the ceremony; the restriction does not apply to the meditation.

**M.III.iii.3 (III.160)***svādhyāya . . . . .*

The injunction, 'The sacred study of the *Vedas* should be made' is a general rule applicable to all

who are entitled to study the *Vedas*. The term '*hi*' indicates *smṛti*, 'By the....,' etc.

**स्वाप्ययसंपत्त्योः** *svāpyayasampattyoh*—of deep sleep and union.

**Ś.IV.iv.16 (857)**

*svāpyayah . . . .*

*Svāpyaya*—means deep sleep, as is shown in the Upaniṣadic text, 'He becomes....,' etc. (*Ch. VI.viii.1*). *Sampatti* means liberation as shown by the Upaniṣadic text, 'Having been....,' etc. (*Br. IV.iv.6*). During both the states it is asserted that there is an absence of particularized knowledge.

**R.IV.iv.16 (II.647)**

*svāpyayah . . . .*

*Svāpyaya* is deep sleep and *Sampatti* is death as seen from the passage, 'Speech rests....,' etc. and 'The *tejas*....,' etc. (*Ch. VI.8.6*). It is made out that those two conditions consist of the attainment of the Lord and the absence of consciousness.

**M.IV.iv.16 (IV.112)**

*suptam . . . . iti*

The text quoted above, 'For then....,' etc. refers either to the state of deep sleep or release. During these two states, the text speaks of that (crossing the *saṁsāra*).

**स्वाप्ययात्** *svāpyāyāt*—Because of the merger into one's self.

**Ś.I.i.9 (46)**

*tadeva . . . . darsanāt*

The individual gets the epithet of *svapīti* (he sleeps). He becomes *apīta* (merged) *svam* (into his own self). This text gives the derivative meaning of the name *svapīti* of the individual, as it is well known in the world. The self is meant here by the word '*sva*'. He becomes absorbed into that which is considered here under the name 'Existence'. The root '*i*' (meaning 'to go') when preceded by the prefix

'*api*' is familiarly known to mean merger for it is seen that origin and dissolution are referred to by the phrase *prabhava-apyayau*

*sa . . . . ucyate (I.47)*

When waking and dream become inactive in the state of sleep, the individual soul appears to be merged as it were, in the self, owing to the absence of particularization created by limiting adjuncts.

**R.I.i.10 (I.183)**

*tadeva . . . .*

The scriptural passage, 'Know from....,' etc. declares that the individual soul, who is asleep and is in union with *sat* has withdrawn himself into his own cause.

The meaning of the clause '*svam apīto bhavati*'—'He withdraws into his own cause'—is that is the individual soul goes back only unto the Supreme Self.

**M.I.i.9 (I.82)**

*pūṛṇam . . . . layah*

'That is whole....,' etc. (*Ch. V.i.1*), 'He takes....,' etc. Thus there is the scriptural declaration of His withdrawing Himself into His own self. For, it cannot be that the pure Lord merges into the qualified *ātman*.

**स्वाभाविकभेदाभेदाद्** *svābhāvikaḥ bhedaḥ bhedaḥ*—View that the difference and non-difference (between the individual self and Brahman) are both natural.

**R.I.i.1 (ii) (I.63)**

of Yādavaprakāśa and others.

**स्वाभाविक रूप** *svābhāvika rūpa*—natural form

**R.I.i.1 (ii) (I.45)**

The natural form of the Lord is intelligence.

**स्वामिनः** *svāminah*—for the sacrificer

**Ś.III.iv.44 (750)***yajamāna . . . . . (751)*

Ātreya thinks that the agentship for meditations connected with the different parts of a sacrifice belongs to the master of the sacrifice.

**R.III.iv.44 (II.561)***yajamāna . . . . .*

Ātreya is of the opinion that the meditations on the *udgītha* etc. which are dependent upon the accessories of ritualistic works have the sacrificer as the agent.

**M.III.iv.44 (III.334)**

to the masters

*brahma . . . . . bhavati*

The fruit of knowledge declared by such texts as, 'He who knows Brahman attains the highest' (*Tai.II.1*) belongs to the gods who are its masters.

**स्वायतनत्व** *svāyatanatva*—having Himself as the abode.

**R.I.i.13 (I.205)**

All things other than Brahman have Himself for their abode.

**स्वेन शब्दात्** *svena śabdāt*—from the word 'his own'

**Ś.IV.iv.1 (847)***svena . . . . . syāt (848)*

The word '*svena*' (own) occurs in 'Becomes established in its own real form'. Otherwise this specification with the word 'own' would have been inappropriate. If the meaning 'in its self' be accepted, it serves a purpose in as much as it implies that the soul becomes manifest merely in its own form and not in any adventitious form as well.

**R.IV.iv.1 (II.632)***svena . . . . . siddeḥ (633)*

That is, because it is mentioned with a specifying attribute in the expression, 'in his own nature' (*Ch.VIII.12.3*). Indeed, if an adventitious attribute is accepted, then the attribute expressed by the words 'in his own true nature' will become meaningless, because even in the absence of the attribute, it is his own true nature that is established.

**M.IV.iv.1 (IV.91)***param . . . . . ca*

In the *Chāndogya Upaniṣad* passage, 'Having reached the Highest Light, he issues forth in his essential nature', the word '*svena*' means 'in his essential form'.

**हर** *hara***R.I.i.1 (ii) (I.74)***amṛta . . . . .*

The immortal and the indestructible is the *Hara*. *Hara* is the enjoyer. The individual self is called *Hara* here, because he draws the *prukṛti* as an object of His enjoyment.

**हानी तु** *hānau tu*—but when the rejection (is heard)

**Ś.III.iii.26 (658)***hānau . . . . . (659)*

Even if rejection alone be heard of in a text, acceptance should become added to it, since it forms a counterpart of rejection.

**R.III.iii.26 (II.487)**

but in relation to giving up

*punya-pāpayor hāniḥ . . . . .*

the giving up (of sin and merits)

*hānau iti pradarśanārtham . . . . . (II.488)*

The expression 'in relation to giving up *harmas*' is intended to serve as an illustration and it refers also to those *karmas* reaching other places.

**M.III.iii.27 (III.203)**

even in the released state

हार्दानुग्रहीतः *hārdānugrhitah*—Graced by Him who resides within the heart.

**Ś.IV.ii.17 (813)**

*tasmāt . . . . . anugrhitah* (814)

The man of knowledge favoured by Brahman which is meditated on as having Its abode in the heart.

**R.IV.ii.16 (II.608)**

*prasannena . . . . . anugrhitah*

The Supreme Person, who is seated in the heart is pleased; and by Him, indeed, the man of *vidyā* is favoured.

**M.IV.ii.17 (IV.60)**

*hṛdi . . . . . iti*

'Along with Hari, seated in the heart, and only by means of His grace, the passing upwards through *brahmanāḍī* takes place in the case of those who meditate on Him.'

हित-अकरणादिदोषप्रसक्तिः *hita-akaraṇādidoṣaprasaktiḥ*—Faults like not doing what is good and so on will arise.

**Ś.II.i.21 (326)**

*cetanāt . . . . .*

By depending on a conscious entity as the originator of the process of creation, the door will be left open for such defects such as non-performance of good.

Being an independent agent, the soul should create such beneficial things as it likes and not bring about death, old age and such other host of evil states which are harmful.

**R.II.i.21 (II.262)**

*yadi . . . . . pravartate*

If the individual soul is taught in the passages to possess the state of Brahman, then, in regard to the Brahman who is associated with omniscience and other such qualities, the evil of not creating a world which has the nature of what is good for himself, the evil of creating a world which has the nature of what is bad for himself, and, other such evils will find occasion to operate. This world is a storehouse of numberless pains. No intelligent person who is independent will proceed to work for himself such an evil as this.

**M.II.i.22 (II.42)**

*jīva . . . . . syāt*

If the individual soul is held to be the sole creator, that would be inconsistent with the soul's inability to do what is good to himself and on the other hand working for his own evil.

इदि हि *hṛdi hi*—because in the heart

**Ś.II.iii.23 (455)**

*hṛdi . . . . . upadeśebhyaḥ*

The soul is mentioned in the *Upaniṣads* as existing in the heart, as is evident from such instructions as, 'For this self in the heart' (*Pr.III.60*).

**R.II.iii.25 (II.363)**

*hṛdayadeśe . . . . .*

The individual soul is mentioned in the *Upaniṣads* as existing in the heart, 'This individual self is in the heart...' etc. (*Pr.III.6.2*).

**M.II.iii.25 (II.172)**

*hṛdi . . . . . api*

Scripture acknowledges a special place for the soul, as is seen in the text, 'within the heart indeed is this *ātman*'.

हृद्यपेक्षया तु *hrdyapekṣayā tu*—but with reference to the heart.

**Ś.I.iii.25 (185)**

*sarva . . . . . mātṛatvam*

Just as the space within a section of a bamboo can be spoken of as being a cubit in length, so from the point of view of existence within the heart, it can be asserted that though the Supreme Self is all-pervasive, It has the size of a thumb.

**R.I.iii.24 (II.51)**

*jīvasya . . . . . śruteḥ*

The character supposed to be possessed by the individual self, of being limited in magnitude to the size of the thumb, is because he exists in the heart, dependent also on that same heart, inasmuch as that self is declared in scripture to be only of the size of the point of a goad.

**M.I.iii.25 (I.295)**

*saiva . . . . . yujyate*

To say that the Lord, though omnipresent, is of the size of a thumb is in conformity with reference to the space in the heart.

**हेतुभाव *hetubhāva*—signifying reason**

**R.I.i.1 (I.12)**

*ataḥ . . . . . bhūve*

The word 'therefore' is used in the sense that that enquiry which has been concluded, that is the enquiry into the *Karma-kāṇḍa* is the reason for undertaking the present enquiry.

**हेतुव्यपदेशात् *hetuvyapadesāt*—owing to the mention as the cause.**

**Ś.II.ii.41 (613)**

*dharma . . . . . (614)*

For God is presented as the cause both by way of making others act virtuously or viciously and of bestowing of the results, as in the text, 'It is...', (*Kuṣ. III.8*).

**R.III.ii.40 (II.458)**

*yaju . . . . . ityādiṣu*

Because the word, 'yāga', is derived from the root 'yaj', which refers to the worship of the gods; and the gods of Fire, Air and others who are the objects of worship through sacrifices etc. which are the means of worshipping the gods, are themselves taught in the passages respectively relating to them as being the givers of particular fruits, as in the following and other similar passages, 'One who...', etc. (*Tai.S.II.1.1*).

**M.III.ii.42 (III.152)**

*punyena . . . . . vyapadesāt*

The Supreme Lord being the causes of the fruit of action and the *karma* being the cause in a different way, is declared in the *Praśnopaniṣad*, 'He leads...', etc.

**हेतुनुपादान *hetvanupādāna*—not being based upon logical inference.**

**R.I.i.5 (I.178)**

**हेत्वर्थ *hetvārtha*—signifying reason.**

**Ś.I.i.1 (7)**

*yataḥ . . . . . bhāṣyakāraḥ (P.342)*

In as much as the cause in its plenitude will certainly bring out, at a later time, its corresponding effect, for that reason, it has to be necessarily effected, says the (revered) commentator.

**M.I.i.1 (I.18)**

*ataḥ . . . . . arthaḥ*

The word 'therefore' points to a reason.

*brahma . . . . . vyācāṣṭe (J.18)*

The commentator explains the word 'ataḥ' (therefore) so as to remove the suspicion that the enquiry of Brahman may have no purpose at all.

**हेत्वाभास *hetvābhāsa*—erroneous reason**

R.III.ii.30 (II.451).

हेयगुण *heyaguṇa*—evil qualities

R.I.i.1 (I.187)

हेयत्वावचनाच्च *heyatvāvacanācca*—also because of the absence of any mention of rejection

Ś.I.i.8 (45)

yadi . . . .

Supposing that *Pradhāna*, though it is not the self, is meant here by the word 'existence' and 'is taught in the texts, 'That is...,' etc. (*Ch.VI.vii.8*), the *Upaniṣad* seeking to teach the primary self, should have spoken later on that *Pradhāna* is to be rejected. But it has not been done so. The word 'ca' (and) in the aphorism is used to point an additional reason, viz. that the assumption of *Pradhāna* runs counter to the Promise started with.

R.I.i.8 (I.182)

yadi . . . . *kriyate*

If the word 'sat' denoted the *Pradhāna* as the cause of the world, we should expect the text to teach that the idea of having his self in that 'sat' should be set aside by *Śvetaketu* as desirous of release; for that idea would be contrary to release. And that is not done.

M.I.i.8 (I.80)

And because of the absence of any statement that He should be rejected or because others are said to be worthy of rejection.

tameva . . . . *ātma*

The text states, 'Know that *Ātman* only as the Supreme One; abandon other words....,' etc. (*Mu.II.2.5*). From this injunction to discard other things and not to discard Him, it is clear that it cannot be the secondary *ātma*.

anya . . . . *vacanat* (J.81)

Because by the statement, 'Give up all other words,' only the secondary self is said to be worthy of discarding.

हेयप्रत्यनीक *heyapratyanika*—hostile to all that is evil

R.III.iii.33 (II.499)

Brahman

हेयसम्बन्ध *heyasambandha*—association with evil.

R.I.i.13 (I.203)

as in the case of individual self

हेयोपादेयरहित *heyopādeyarahita*—that which is neither acceptable nor rejectable.

Ś.I.i.3 (15)

होता *hotā*—priest of the *Rgveda*

Ś.III.iii.63 (711).

## Śaṅkara, Rāmānuja and Madhva : A Comparative Summary of Concepts

ŚAṅKARA	RĀMANUJA	MADHVA
1. <i>Advaita</i> (non-dualism)	<i>Viśiṣṭādvaita</i> (qualified non-dualism)	<i>Dvaita</i> (dualism)
2. Brahman is the only reality. The world is only an illusory appearance superimposed by ignorance on Brahman. The individual self is not different from Brahman. It is only the Supreme Self delimited by the intellect.	Brahman is the Supreme Reality. <i>Jīva</i> and the world which are real are inseparably associated ( <i>aprthaksiddha</i> ) with Brahman.	Brahman, the Supreme Reality is the only independent ( <i>svatantra</i> ) entity. <i>Jīva</i> and the world are eternally separate and real. They always depend on the Brahman.
3. <i>Pramāṇas</i> are six in number: (i) <i>Pratyakṣa</i> (ii) <i>Anumāna</i> (iii) <i>Śabda</i> (iv) <i>Upamāna</i> (v) <i>Arthāpatti</i> (vi) <i>Anupalabdhī</i>	<i>Pramāṇas</i> are three : (i) <i>Pratyakṣa</i> (ii) <i>Anumāna</i> (iii) <i>Śabda</i>	<i>Pramāṇas</i> are three : (i) <i>Pratyakṣa</i> (ii) <i>Anumāna</i> (iii) <i>Śabda</i>
4. <i>Anirvacanīyukhyāti</i>	<i>Yathārthakhyāti</i>	<i>Abhinavānyathākhyāti</i>
5. <i>Dṛṣṭisṛṣṭivāda</i>	<i>Sṛṣṭidrṣṭivāda</i>	<i>Sṛṣṭidrṣṭivāda</i>
6. <i>Māyā</i> is the indeterminable principle which brings about the illusory manifestation of the universe.	<i>Māyā</i> is the real power of God.	<i>Māyā</i> is the real power of God.
7. The relationship between Brahman and <i>jīva</i> and the world is <i>adhiṣṭhāna</i> - <i>āropya bhāva</i> .	The relationship between <i>jīva</i> , the world and Brahman is <i>śarīra-śarīribhāva</i> , <i>prakāra-prakāribhāva</i> , <i>viśeṣaṇa</i> - <i>viśeṣyabhāva</i> , etc.	The relationship between Brahman and <i>jīva</i> is <i>bimba pratibimba bhāva</i> .



- |  |   |  |
|--|---|--|
| 8. The world is an illusory appearance superimposed by ignorance on Brahman.                         | World is a real entity in as much as it is a part of the Lord's personality.  | The world is a real entity and is separate from Brahman.   |
| 9. <i>Jīva</i> is Consciousness delimited by the internal organ.                                     | <i>Jīvas</i> are inseparable parts or modes of Brahman.   | Though <i>jīva</i> is separate from Brahman, he is entirely dependent on Brahman. <i>Jīva</i> is an active and real agent.   |
| 10. <i>Jīva</i> is <i>vibhu</i> (all-pervasive)  | <i>Jīva</i> is <i>aṇu</i> (atomic in size).   | <i>Jīva</i> is <i>aṇu</i> (atomic in size).  |
| 11. Intrinsically <i>Jīvas</i> are one though because of <i>upādhis</i> they may be said to be many. | <i>Jīvas</i> are infinite in number. They are threefold: <i>baddha</i> , <i>mukta</i> and <i>nitya</i> .  | <i>Jīvas</i> are infinite in number. There is a three-fold classification of <i>jīva</i> ( <i>daiva</i> , <i>mānuṣa</i> and <i>dānava</i> ). There is eternal damnation for <i>āśura jīvas</i> . |
| 12. Individual self is merely of the form of knowledge ( <i>jñānasvarūpa</i> ).                      | Individual is not merely of the form of knowledge ( <i>jñānaśvarūpa</i> ) but is a knower ( <i>jñātā</i> ). <i>Jñāna</i> is an essential quality of the Self. | Individual is not merely of the form of knowledge ( <i>jñānasvarūpa</i> ) but is a knower ( <i>jñātā</i> ). <i>Jñāna</i> is an essential quality of the self.                                    |
| 13. Dreams are not real.   | Dreams are real and are created by the Supreme Lord.  | Dreams are real and created by the Supreme Lord.   |
| 14. Brahman is impersonal.   | Brahman is personal loving God ( <i>Nārāyaṇa</i> ).   | Brahman is personal God ( <i>Nārāyaṇa</i> ).   |
| 15. Brahman is Consciousness only without any attributes. ( <i>Nirviśeṣa cinmātra</i> )              | Brahman is endowed with all auspicious qualities and is antagonistic to all that is evil. ( <i>kalyāṇaikatāna</i> and <i>heyapratyanika</i> )                 | Brahman is endowed with all perfect innumerable qualities ( <i>sarvagunapūṇatvam</i> ) and devoid of evil qualities ( <i>sarvadoṣagandhavidhuratvam</i> ).                                       |
| 16. Brahman is both efficient and material cause ( <i>abhinna nimittopādāna kāraṇa</i> ).            | Brahman is the efficient, material and co-operative cause ( <i>abhinna nimittopādāna-sahakārikāraṇa</i> ).  | Brahman is only the efficient cause ( <i>kevala nimitta kāraṇa</i> ).  |
| 17. Brahman is <i>Vivarta upādāna</i> .  | Brahman is <i>Parīṇāmi upādāna</i> .  | Brahman is not the <i>upādāna</i> ( <i>kāraṇa</i> ), He being only the efficient cause.  |

18. *Mokṣa* is the identity of the *jīva* with Brahman (*jīva-brahmaikya*). Non-embodiment is *mokṣa* (*aśarīratā hi mokṣaḥ*). *Mokṣa* is the soul's experiential realisation of the Supreme Lord. The released souls live in *Vaikuṇṭha* with a non-material body enjoying omniscience and bliss. The state of *Mokṣa* is marked by doing service to the Lord. *Mokṣa* is a state of positive experience of his own innate blissfulness by the *jīva*. The fourfold distinction of *Mokṣa* is *sālokya*, *sāmīpya*, *sārūpya* and *sāyujya*. There is *tāratamya* (gradation) of bliss in *mokṣa*.
19. *Mokṣa* is of two kinds: Only *videha-mukti* *jīvanmukti* and *videha-mukti*. The *aparokṣajñānin* is also known as *jīvanmukta*.
20. *Jñāna* or knowledge of the oneness of the self is the ultimate means of *mokṣa*. *Bhakti* or *upāsana* is the ultimate means of *mokṣa*. Lord Nārāyaṇa's grace in accordance with the aspirant's *bhakti* is the ultimate means of *mokṣa*.
21. *Pāñcarātra Āgama* is not accepted as authoritative. *Pāñcarātra Āgama* is authoritative. *Pāñcarātra Āgama* is authoritative *in toto*.

## APPENDIX I

### Śaṅkara, Rāmānuja and Madhva : A Comparative Summary of Concepts

ŚAṆKARA	RĀMĀNUJA	MADHVA
1. <i>Advaita</i> (non-dualism)	<i>Viśiṣṭādvaita</i> (qualified non-dualism)	<i>Dvaita</i> (dualism)
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## APPENDIX II

### A: Metaphysical Tenets of Advaita Vedānta

#### Brahman and Its Aspects

BRAHMAN

(pure caitanya, also called Turīya)

in association with  
samaṣṭi ajñāna  
or Māyā

ĪŚVARA  
also called  
AVYAKTA,  
ANTARYĀMIN  
and  
JAGATKĀRAṆA

possessing

sarvajñatva

sarveśvaratva

sarvaniyanṭṛtva

HIRANYAGARBHA

jñānaśakti

icchāśakti

also called  
SŪTRĀTMAN,  
PRĀṆA, CATURMUKHABRAHMĀ  
PRAJĀPATI

kriyāśakti

with samaṣṭi  
sthūlaśarīra

VIRĀṬ

(also called VAIŚVĀNARA)

The Jiva

BRAHMAN

(pure CAITANYA)

conditioned by vyaṣṭi ajñāna  
appearing as Buddhi

JĪVA

has

three śarīras

sthūla śarīra.....

five kośas

annamaya kośa.....

three avasthās

jāgrat - VIŚVA

sūkṣma śarīra.....

[prāṇamaya-kośa  
manomaya-kośa  
vijñānamaya-kośa  
ānandamaya-kośa

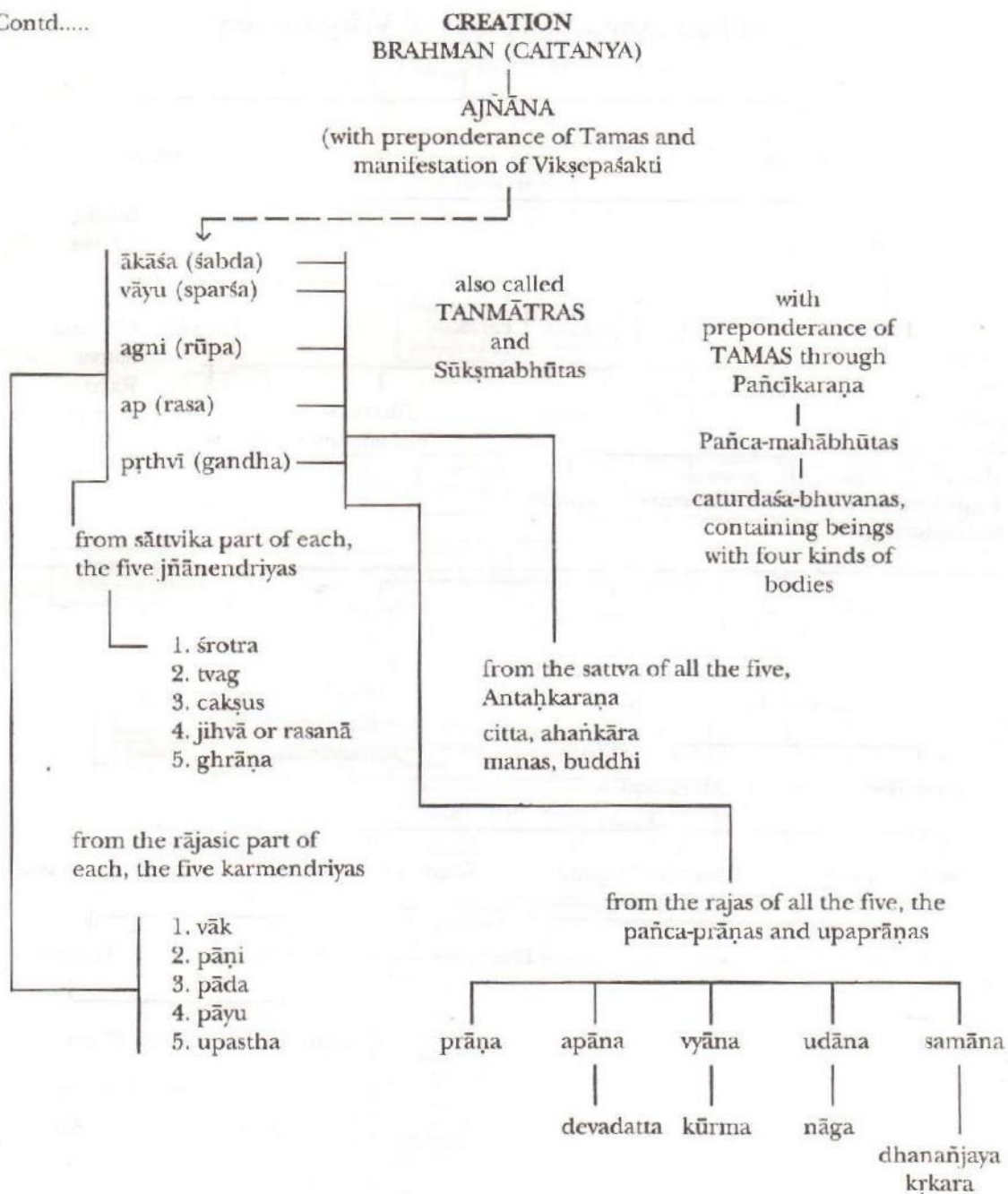
.....svapna-TAIJASA

kāraṇa-śarīra.....

.....suṣupti - PRĀJÑA



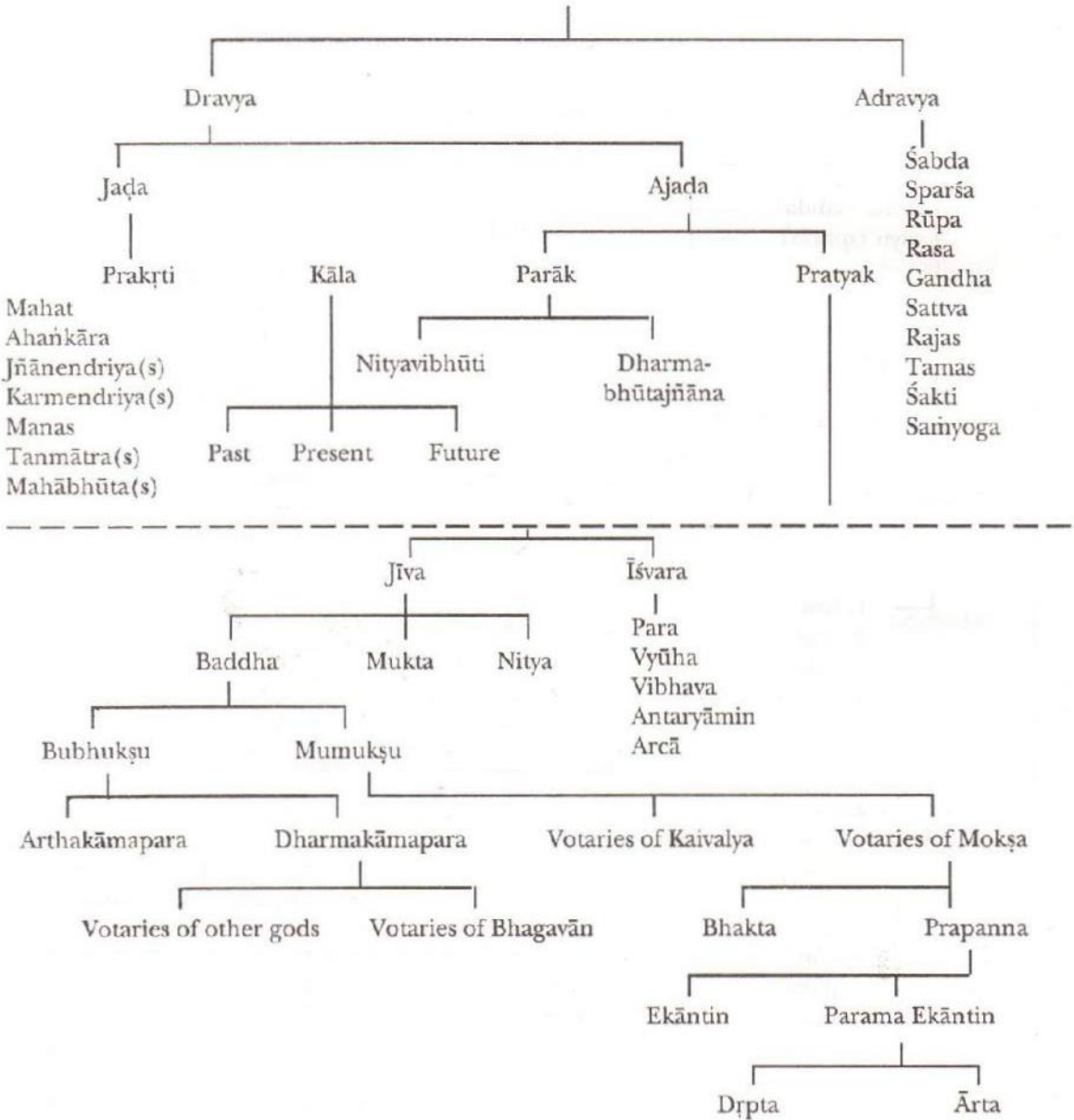
Contd.....



Courtesy:

Swami Harshananda, *A Dictionary of Advaitavedānta*,  
 Ramakrishna Mutt, Bangalore, 1990.

## B: Metaphysical Tenets of Viśiṣṭādvaita

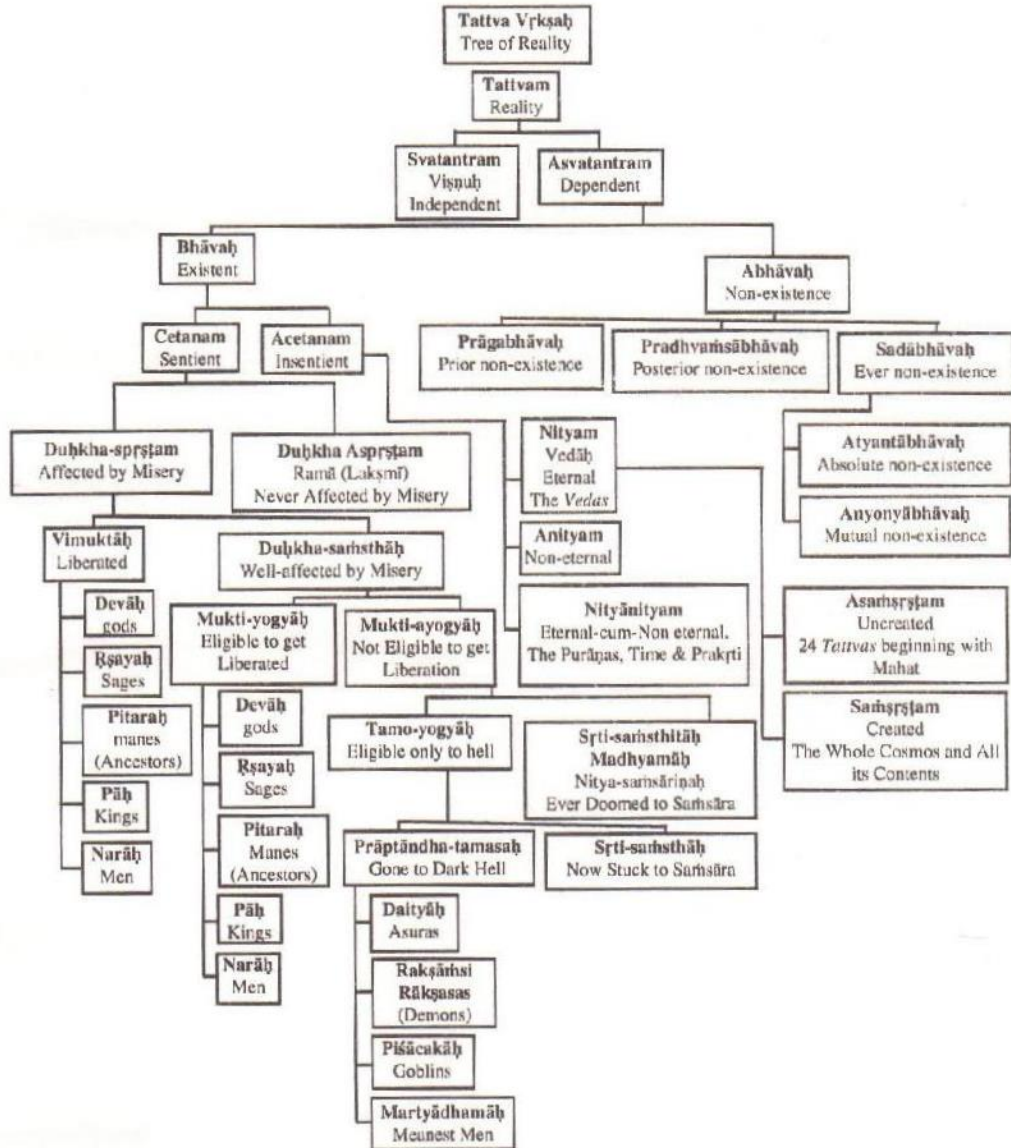


Courtesy : John Grimes, *A Concise Dictionary of Indian Philosophy*, Madras University Philosophical Series, No: 48, Madras, 1988



## C: Metaphysical Tenets of Dvaita Vedānta

(From the *Tattva-saṅkhyāna* of Śrī Madvācārya)



Courtesy : T.T.D. Collections  
English version



Dr. (Mrs.) K. JAYAMMAL is at present, a U.G.C. Research Associate at the Radhakrishnan Institute for Advanced Study in Philosophy, University of Madras. In 1979 she earned her Doctorate Degree from the Department of Sanskrit, University of Madras. She was an honorary Research Associate in the Adyar Library and Research Centre. Her doctoral thesis, *Śrī Kṛṣṇavilāsam* of Sukumāarakavi was published by the Higginbothams and Co., Madras, in 1982. Her research project titled *The Śivajñānabodhasaṅgrahabhāṣya of Śivāgrayogin—English Translation with Introduction and Indexes* was published by the Radhakrishnan Institute for Advanced Study in Philosophy, University of Madras, in 1993 under the Madras University Philosophical Series-50. Her another project entitled *A Glossary of Technical Terms in the Commentaries of Saṅkara, Rāmānuja and Madhva on the Brahma-sūtras, Part I*, has been published by the Indian Council of Philosophical Research, New Delhi, in 1997.



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